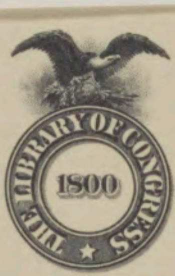
A. M. E. CHURCH REVIEW APRIL, 1900

BX 8440
.A3
v. 16
no. 4
April 1900

LIBRARY OF CONGRESS
COLLECTION OF BOOKS
BY COLORED AUTHORS

THE LIBRARY OF CONGRESS

RARE BOOK COLLECTION


THE LIBRARY OF CONGRESS
1800

Class ____________

Book ____________

THE BEQUEST OF
DANIEL MURRAY
WASHINGTON, D. C.
1925

1/97

SUBSCRIPTION PRICE, $1.00 PER YEAR. SINGLE COPY, 25 CENTS

Vol. 16, No. 4. *APRIL, 1900.* *Whole No. 64.*

The A.M.E. Church Review

308
595
Pat-2

PUBLISHED QUARTERLY.

*Jesus Christ * * **
the first begotten of
the dead.
* * * * * * *
Behold, I am alive
forever more. Amen.

H. T. KEALING, A. M.,
Editor.

T. W. HENDERSON, D.D.,
Publisher.

Entered at the Philadelphia Post Office as Second-Class Mail Matter.

#
BX8440
A3
V16 no 4
April 1900
Rare Bk coll

The A. M. E. Publishing House,

031 Pine St., Philadelphia, Pa.

DEAR SIR:

I beg to call your attention to the following notice to

ADVERTISERS:

From the 1st day of January 1900, the contract of the CHRISTIAN RECORDER for advertising with the *Religious Press Association* expires and from that date all applications for space should be addressed to the Publisher.

There is no paper that can offer better inducements to advertisers than the RECORDER; it is the oldest paper in the world published by the colored race and reaches thousands of readers who take no other paper. Five thousand African Methodist preachers read it weekly in America, and in Africa and the Islands of the Sea.

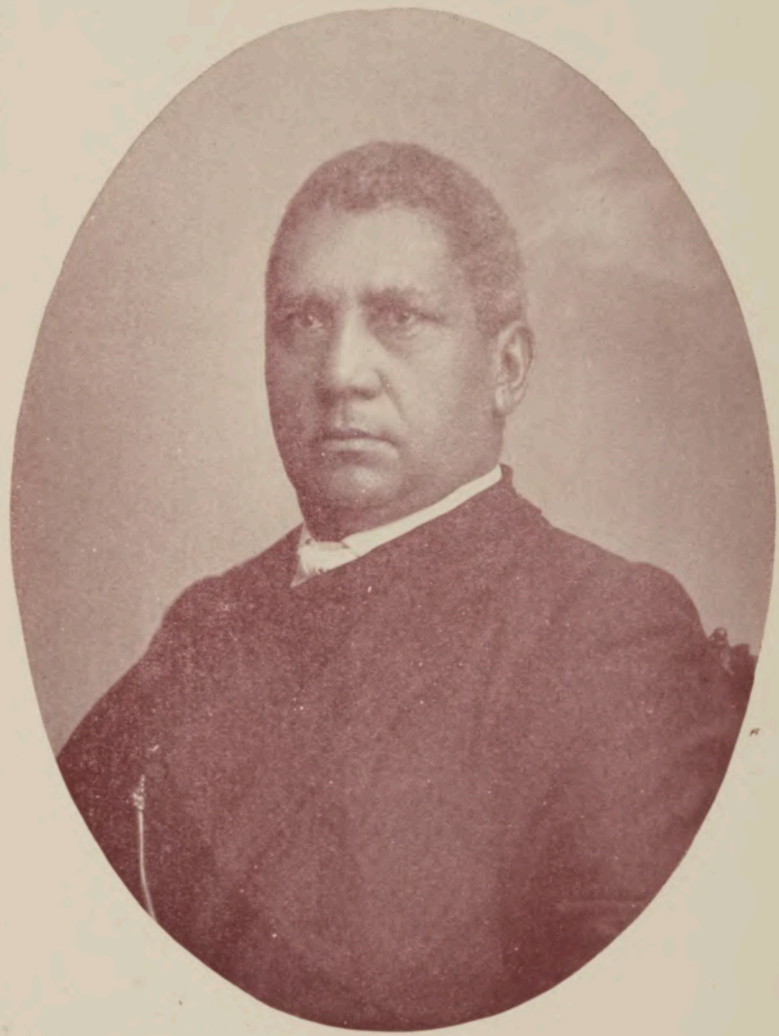
The man or firm that would reach the money-spending members of our race will find the columns of the RECORDER their best medium of reaching them.

Our terms for the next three months will be most liberal.

Address all communications to Advertizing Department,

T. W. HENDERSON, Publisher.
631 Pine St., Phila., Pa.

JUL 11 1973



RT. REV. HENRY McNEAL TURNER, D.D., LL. D.
SENIOR BISHOP OF THE A. M. E. CHURCH.
Versatile Scholar, Eminent Churchman and Promotor of Foreign Missions.

CHURCH REVIEW.

◆◆◆

I.

SOME THOUGHTS ON MAN'S PERSONALITY.

To enter into a full appreciation of the truth respecting God as a Creator and man as a sinner as set forth in Arminian theology, it is necessary to know and recognize the separate and distinct *being* in man.

The ego is the one expression replete with more importance to man than any that was ever spoken. For man it means absolutely all that relates to him as a being. If it and that which it signifies be erased, to *man* there is nothing left but a fathomless void into whose depths God, the universe, light, darkness, all are swallowed up.

When the word *I* is pronounced, reference is made to no shadowy phantom, but to the real man, the living, thinking being. "It is a life which, though related in some way to all other life, yet stands out from all other—separate and alone." It never merges into another thing. The self, the personal being, was given an identity which God has not been pleased to annihilate and which it is impossible for any other creature to destroy.

In the one word which is so expressive of our being, there are perception, desire, thought, feeling—an acting self—the action voluntary. In the knowledge of a SELF capable of a voluntary action, the idea of the individual is fully realized. It has objects to pursue, its own hopes to cherish, and its fears to combat. Having the capacity to love, hate and strive, it has its own objects of love and hatred, its own struggles to subdue the elements and forces of nature. This ego, or self, while possessed of its peculiar faculties of being, has a destiny.

That it is separated from all other things is well defined at every point. Through whatever phases it may pass, and in whatever condition it may be placed, there is ever the self-conscious ego, never absorbed and blended with other things. "All other things are marked off from it in an objective relation." It stands out in bold relief over against all other things, to play its own part and accomplish its own designs.

Man is not to have the personal significance of his nature lost by being considered as simply a part of the universe. Such, indeed, he is, yet in no sense that sets at naught the separateness and completeness of his individual being.

He is a person *per se*, howsoever related to other persons and things. Nor is he an infinitesimal part of God, taking shape in time and space. He is just HIMSELF. He is just what the veriest commoner means when he says I, and not even the metaphysician, bewildering and blinding himself in the dull haze of speculation and dizzy whirl of Pantheistic sophistries, can lose the consciousness of the self that he is. Not all the confusion of what he sees "through a glass darkly," and what he imagines he sees; not all the din and babel of the voices that he hears; not all his own anxiety to lose and hide himself in some outer or some higher being, can hush the voice of the ever-present ego that is forever proclaiming its existence in him and by him. The very cognizance that he takes of other things bespeaks his own separate being. The things external to himself which he cognizes, are not of him. They are outside to him. They range themselves around him, some more remote, some nearer, some touching upon his very substance; but the "wall of partition" between him and them is never broken down. They impress in many ways the consciousness of the self, but are never con-

The bequest of
Daniel Murray,
Washington, D. C.
1925.

founded with it. The self and the not-self remain forever separate and distinct.

Amid all the magnitudes and forces and sublimities and portents of the universe; amid all the contentions and perplexities and sympathies of local relationship under the "blue canopy of heaven" and on this restless and mysterious earth of ours; in the sight of devils, men, angels and God, there he stands by himself and for himself, to do, to enjoy, to suffer, what he may or must. Such a living, acting, thinking being is a grand spectacle even in the eyes of God.

This separateness of individual being in man realizes its highest value in the fact of volition. Vital and intelligent energies, such as man is endowed with, are self-guided. I respectfully submit that freedom means this, or it means nothing. The decisions and actions of man are from himself and of himself. Upon this one feature of human being many metaphysical perplexities have been raised, but it is not the purpose of this article to produce an exhaustive and formal argument upon the issues involved. It is simply intended to serve as an attempt to indicate, or point out, some orthodox views and leave the more critical investigation of the matter to the philosophical and theological bookmakers.

While the controversy in reference to the will is an old one, and the gladiators on each side have clashed swords, in many instances hard enough to bring fire from the sharpened steel, yet it is a rare thing in these times to find one to deny the fact of man's freedom. There are some, however, who, by their peculiar definitions, teach only the absence of external constraint in our own volitions, while there is something in the nature of each man that determines inevitably the character of his volitions. We are told that man is free when his choice is from himself, and we are warned off from any nearer approach to higher ground of inquiry, as if to find out whether these things be true were unlawful. If it be allowed that each separate self is so constituted that a certain character of volition will be inevitably or necesarily produced by it, we have simply covered the ground that the fatalist has long since taken.

But the student of human nature, as it relates to the phenomena of mind, soon finds that man is not free if he is necessitated in his volitions. It matters not in the least whether the necessity arises out of his own constitution or out of external constraint. In either case the *cause* is placed beyond himself.

Human freedom is not to be put in comparison with the freedom of God. The choice between good and evil is not before our Creator. The law is not *over* God, but *in* Him. Law is the expression of the divine nature. With Him there is no such thing as obedience or disobedience. Being the fountain from whence all purity flows, it were irreverent to think of Him as free to do evil.

Turning to man, we find him *under law*, and the vital question of freedom with him is in respect to his conduct toward his Creator. He may commit sin. The sinful volition is directly from himself. An examination of self reveals the fact that he is so constituted that he chooses to sin or chooses to perform an act of righteousness. The choice, with the power thereof, is not only *from* himself, but *of* himself, in such a manner that the character of it is determined by him. If this be not true, there is no freedom for man.

The electric lamp which pours streams of light out of itself, is not free in the act, because it *must* do what it does. The rays of light are from the lamp but they are also from something beyond it. It is of their nature that this result is produced. With the rays of light there is no volition, no choice. But with man there is that faculty of volition which expresses both the origin of mental activities and the capacity of the mind to determine the course and character of its own movements. It expresses freedom both from external and innate necessity. Was there anything in the nature of our first parent to guide him in his choice of transgression? This unfortunate choice was *from* himself; was it also *of* himself as his free act which was determined by no fatal bent of his nature? Or were the circumstances such that he *must* will to take the course that he did? If we are to believe that this was true, we are to believe also that God left man in a depraved condition at the beginning. This the Creator did not do, for the Scriptures plainly tell us that "God hath made man upright." In the light of reason and Holy Writ we must conclude that God did not make Adam a depraved man. He was simply free. He *chose* to do wrong. and it would be absurd to say he chose to do so because of his absolute inability to do otherwise. He *could* do wrong, and did. There was no fatal proclivity to evil beforehand. If there was in man a native inclination to sin, that inclination must have been made in him by his maker. But sin is contrary to the Divine nature; sin is enmity to God. God cannot counterwork Himself, therefore He could not be the originator of sin in man. Sin, then, originated with man, independent of his God. God never did and never can have anything to do with sin other than to repress and punish it.

Adam was not made, then, with a nature that necessitated his sin, nor were any exterior influences brought to bear that necessitated it. Man was free. While man was tempted, the temptation did not necessitate compliance. The tempter can only solicit. He has no power to coerce man. He can present motives to sin, but God presents man with greater motives against it. Even in our present depraved condition, we are free, for the agencies of grace so far countervail our depraved inclinations as to make repentance possible, so that he who lives in sin does so from choice, and not from necessity. The habitual indulgence of vicious propensities occasions the infirmity of the will in many instances. Persons who thus indulge themselves often desire earnestly to extricate themselves from the meshes that ensnare them, but find themselves powerless to do so. From this fact many have questioned the doctrine of freedom, and suppose that man's course is constrained by his impulses. Let it be remembered, (1) that in cases like the one first cited, there is an abnormal condition of mind and body, so that they may not be fairly presented in the argument, and (2) that even in such cases man is conscious of a latent power of will which he could assert, to forego the sinful indulgences that mar his life. This consciousness which every man feels to exist within himself and which is practically exemplified in many instances, is a most conclusive proof of man's freedom in his volitions.

We bear in mind the truth that the impulses have great power in their effect on human action. Mere impulse, like Cupid, is utterly blind to any and all questions of right or wrong. But every man knows that he can resist any impulse, however strong. 'Twixt reason on the one hand, and impulse on the other; 'twixt God and law on this side and appetite and the sensual passion on the other, there is the golden mean on which sits the human will as sole arbiter, supreme over all other agencies.

True, we are all in the fallen condition. Paul, in Romans, seventh chapter, declares, "When I would do good evil is present with me;" "the good that I would, I do not, and the evil I would not that do I." But certainly no one will claim that man's fallen condition is his normal one, while even in this condition, there is so much power of will, as has already been shown, as to prove its supremacy. And, as is taught, God's grace has so far restored the moral equilibrium as to give us the full power of choice in the reception or rejection of His Word.

It is frequently asked, is it not possible for a man to will to inflict wanton cruelty upon his parents, his offspring, his wife or other persons that should be the objects of his tenderest affections? Considering the great number of human beings in this world of ours, it is seldom that we find one the force of whose will is carried to that point where he will have such an utter disregard for the loved ones of his kind. It is seldom that men on the "spur of the moment" outrage reason, affection, and interest by an erratic and wayward assertion of their liberty. The volition goes direct to where interest, feeling and duty are on the same side.

It is only where there is some conflict that there arises any occasion for choice. The history of the human race in all ages points to cases wherein human monsters have vied with each other in the performance of unaccountably bloody deeds; these, however, but proved the dormant power of the will in man; every one of us feels that he has the power to give vent to the passions and commit the lowest and most unnamable crimes. A man feels that he will not exert that power, yet he knows that he could. Men do not behave themselves because they feel their inability to do otherwise.

The first sinner had within himself a motive, and that motive was the condition of the action of his will in the commission of his crime against his Creator.

This motive is in the breast of all the sons of Adam, and their decisions are reached in view of such motives. We are to conclude, then, that in view of what has been stated concerning the distinct personality in man and the freedom of the will in the exercise of its volitions, that the system of theology from which these conclusions are drawn is the one by which we shall all be brought to a right knowledge of our relation to Him "whom to know aright is eternal life."

P. W. WALIS.

II.

THE FUNCTION OF LANGUAGE IN THE SECONDARY AND THE HIGHER EDUCATION.

In these days when all society is so much engrossed in material progress, when there is such a pronounced tendency to determine the value of every social force by its power to produce dollars and cents, when we have such spoken and visible arguments showing the far-reaching benefits which the masses receive from industrial education, and when time has become the scarcest of human possessions, it is no great wonder that those who advocate and support the higher culture are constantly called upon to show the value, not only of the higher education as a whole, but also of the various branches included under this designation.

In this paper I propose to discuss the function of language in the secondary and in the higher education. Obviously there can be no question as to the function of at least one language— viz: one's vernacular—in every stage of education whether it be primary, secondary, or higher; for as Whitney, the most distinguished of American philologists, truly remarks: "Learning to speak is the first necessary step in every child's education and the necessary preparation for receiving higher instruction of every kind. So was it with the human race, the acquisition of language constituted the first stage in the progressive development of its capacities." It is clear, then, that no argument is needed to convince one of the importance of a thorough familiarity with one's own tongue as an indispensable vehicle of thought.

The burden of this paper, then, is to show the function of the *foreign* languages in the secondary and higher education.

In our secondary schools and in colleges, the foreign languages studied may be divided into two classes—the ancient and the modern: under the term ancient languages, we generally include only Greek and Latin, though Hebrew, Sanskrit and many others belong to this class. The modern languages for our purposes are made to include the German, representing the Teutonic branch of the family of languages and closely akin to the English, and the Romance languages which are derived from the Latin. The most widely studied of the latter group is French, though Italian and Spanish come in for no small amount of attention. From this custom of studying the foreign languages, it will be seen that if I can show the value of Latin and Greek, and of French and German in the secondary and higher education, I shall meet all the requirements of the subject. It may not be out of place in a discussion of this kind to point out just how Greek and Latin became the most important factors in our modern educational system. Only a small per cent. of the students who have studied either or both of these languages ever take the trouble to find out why the classics form such an important feature of their educational life; they accept the study of the classics as a matter of fact, just as they accept other customs and conditions into which they are born.

Our civilization is distinctively European and the modern civilization of Europe is based upon that of Greece and Rome. As one writer says: "It is the essential relation which Greece and Rome have to modern civilization which makes the study of their spirit so important in modern education." So at the very beginning of the modern civilization, when many of the arts and most of the sciences were either in their infancy or not yet thought of, the classics formed the bone and sinew of that important educational movement known as the "Revival of Learning." The ancient civilization had to come to its end in Italy; in Italy the modern civilization began. It was soon after the fall of Constantinople, that many Greek scholars sought refuge in Italy and under the patronage of wealth became the teachers of all Europe. The three great Italian authors—Dante, Boccaccio and Petrach, all of whom had made a serious study of the classics, paved the way for the early labors of these teachers who in their efforts to collect manuscripts, to make translations and to establish libraries received the indorsement and the support of several of the clergy. Enthusiastic pupils flocked from England, France and Germany to listen to the Italian scholars and afterwards carried the seeds of this new culture to their own countries beyond the Alps. In this way the study of Greek became a part of the higher educational scheme of all the leading countries of Europe. The universities not only made it part of their curricula, but for a long time regarded all other subjects as being important in proportion to their relation to the Greek learning.

It is a well known fact that the Latin language never ceased to be used even after the fall of the Roman civilization, but from that time on through the Middle Ages it constituted the language of the church, was the medium of all international intercourse, and the instrument of all higher thought. It became the language of the diplomate and of the scholar. All treatises on theology, law, science, criticism, and philosophy were written in the language of Cicero and Livy. More than that, it was through the Latin and its literature that the scholars of the time were introduced into the life and thought of the ancient world. It is not strange, then, that the Latin, touching the scholar, as it did, in so many points of his investigation, should have become a natural and necessary part of the higher learning in the beginning of modern civilization. Until the middle of the present century, the place of the classical languages in the higher education was unquestioned.

All Christian nations had regarded them as the most valuable source of culture and as the indispensable equipment of the scholar, whether his investigations lay in the realm of science, literature or history. In fact, there could be no higher education which did not embrace a study of the classics. But during the last half century, the commercial character of the present phase of our civilization has become so pronounced that we have been obliged to look at everything through utilitarian glasses. Educational courses which have stood the test of centuries and have had the support of custom and tradition have by no means escaped the searching investigations and scrutiny of the practical spirit of the age. The restlessness and upheaval in the educational realm have been no less marked than that of commerce and of politics. The colleges have been compelled to yield to the demands of the public which clamors for fads in its education as well as in its dress and amusements. Then, too, recent discoveries, the higher criticism, and new methods of investigation, have not only added many more subjects to the course of the college and the university, but have extended to an amazing degree of complexity those subjects which it formerly embraced. As a result the advocates of the utilitarian theory at once directed their shafts at the Latin and Greek classics, propounding such questions as these: The study of ancient languages occupies more time than any other subject included in the secondary and the higher educational courses for the training of young men and women. Why spend so much time, energy, and money in acquiring a knowledge—which is but imperfect at best—of languages which have ceased to be written and spoken? Could not this time be more profitably spent upon some other subjects which would have a more direct bearing upon the needs of modern life? The aim of education is to fit young men and women for the highest duties of citizenship and to make them useful members of society. How does a study of the classics assist in any way in the realization of this purpose?

The usual arguments offered in defense of the classics are, that Greek and Latin, both in form and expression, are the most finished languages known to the philologists and, therefore, afford discipline for the mind and training in exact expression. We are told, also, that the classics because of their beauty of thought and expression have a most cultural effect upon the mind. Still another argument, and one which has been urged with greater effect, is, that for the expression of elevated thought and lofty sentiment, the English language depends almost entirely upon the Greek and the Latin.

No one who lays the slightest claim to discernment will hold that the classical languages as a mere linguistic acquisition, apart from the study of their spirit and meaning in civilization, would be of any great pedagogical value; but let us see whether we cannot find out that the value of the study of the ancient languages rests in investigating and assimilating, through the medium of these languages, the spirit, government, religion, and other sociological features of the nations who spoke them. Civilization is not a spontaneous, but a continuous growth; as we look back over its history, it is clear that any particular stage of civilization represents the accumulation of successive stages of antecedent civilizations, and yet each stage has some individualizing characteristic. Even taking into consideration the modifications which have been made in the higher educational courses to suit the demands of the advocates of the non-humanistic subjects, it will be seen that the bulk of effort in the secondary and in the higher education is directed along humanistic lines. By humanistic studies we mean those studies whose subject matter is *man* as opposed to *matter*; "studies that concern themselves with the record of human motives, human thoughts, human aspirations, and human achievement." In other words, literature, history, language have the largest claim on the time and effort of the students in the secondary and in the higher stages of culture. Higher education, then, is in large measure a study of civilization through one or all of these subjects—its purpose is not merely to examine the modern phases of civilization, but to trace its threads as they extend back and are rooted into the past. Now let us see what nations of antiquity have made the largest contribution to our modern civilization. The completest answer to this question is to be found in the following statement of a most successful teacher of history: "The tasks that press upon us to-day were first recognized in Greece. Here man put before himself in definite shape the specific problems which he wills to solve. Here he marked out the bounds of government, art, philosophy, literature, science; formulated and tested their principles; saw and stated clearly their problems. The work of the European world was mapped out in Greece, and here direction was given to human effort, perhaps forever." Of the Roman contribution to civilization, the same teacher says; "Roman history is the great central ganglion by which the history of the world is connected; Rome handed to us the civilization of Greece, gave us community of thought and ideals, rules us to-day in civil and ecclesiastical law. Hence Roman history lives in the present and must be taught." The above statements very clearly indicate that there can be no genuine study of the problems of modern civilization until we have studied the character and spirit of those peoples with whom all the essential problems of our civilization originated. Greece stands first of all as the *centre of beauty*, giving original impulse and direction to those forms which appeal to the highest qualities of the soul. All that is most beautiful in literature or art, as well as the highest standards of culture and taste may be traced to the refining influence of the Greeks. The most finished literary productions of modern masters, whether they be English, German, French or Italian, are based upon Greek models. One finds it impossible, except in a superficial way, to enjoy, appreciate, and understand the greatest productions of modern literature, unless he is familiar with the Greek sources of which they are *imitations.* The spiritual turn given to physical phenomena by the vivid imagination of the Greeks; the deification and personification of physical forces and natural objects, as well as of human passions and feelings; the peopling of mountains, rivers and forests with forms of life—all these form the basis of a richly figurative and poetic element in modern literature which contributes wonderfully to its beauty and without an acquaintance with which genuine appreciation is well nigh out of the question. More than that, Greece has shown us the finest example of democratic government the world has ever seen. All governments which strive to give the greatest freedom to the individual and to protect him against the oppression of tyranny, have in mind the brilliant example of ancient Greece, where the highest ideal of government was that the state should exist for the individual and not the individual for the state. The great problems of metaphysics which have since involved the human mind in the labyrinths of speculation were first comprehensively stated by the subtlety and acuteness of the Greek mind.

It does not exaggerate matters at all to say that it is impossible to estimate the value of the Roman contribution to our civilization, in the way of practical forms. If we are indebted to Greece for the finest models in almost every kind of art, we owe a greater debt to Rome for teaching us legal, ecclesiastical, and political forms. The Grecian civilization stands for beauty; the Roman, for force; Greece showed what heights could be attained by the human intellect, and taught all nations which followed her, the meaning of liberty; Rome showed what could be accomplished by irresistible force and how to govern the nations by law; Greece left many models in art, in architecture, and in poetry; but Rome left to the great nations of Europe the moulds in which to form their three most substantial factors—language, laws, religion. Every student of language readily recognizes in the French, the Spanish, and other Romance languages of Europe the modern perpetuation of the popular Latin in vocabulary, structure and often in form. The old Roman law forms the basis of the civil code for all the Latin races of Europe and America. The Roman Church governing the entire Catholic world by its vigorous and extensive ecclesiastical polity simply reflects the spirit and methods of ancient political Rome. No one who recognizes the derivative character of our modern civilization will hesitate to grant that it is nothing short of imperative that students in the higher education whose duty it is to investigate the problems of art, literature, science, government, and philosophy should be well acquainted with the peoples who first attacked and in many cases most successfully solved these problems.

Now the question is whether such acquaintance can be secured through the medium of the so-called translations and apart from the study of the Latin and the Greek languages. The experience of scholars, the testimony of educators, and the action of a discerning public justify us in answering this question emphatically in the negative. It is clear to every one who has studied these languages that the genius which produced them has everywhere impressed itself upon them. We admire the Greek for its grace and finish, while we value the Latin for its antithetic strength and vigor, each reflecting to a marvelous degree the chief characteristic of the nation which produced it. It is only by coming into actual contact with the language that we imbibe the spirit and understand the former life of the people. There is, in fact, nothing that these great nations have left us which tells us so much about them as the image of themselves which they have stamped upon their languages.

The entire study of the classics, however, is not confined to the higher education; for in all well regulated educational programmes, a boy studies Latin at least four years before he enters the college, while the time given to Greek in the best secondary schools is three years. During the first two years in the study of these languages, the work must be largely linguistic, that is, confined to the study of inflectional forms and syntax, and to the acquisition of a working vocabulary; and yet even during these years, in judicious hands, the humanistic side may be introduced; in the last two years of Latin and the last one of Greek considerable attention may be paid to the humanistic features of the subject.

Here the objection may be raised that only a small percentage of the students who pursue the study of classics in the secondary schools ever go to college or, through their study of social problems, ever have occasion to consult classical sources. We answer this by saying that it is not urged that the humanistic study of the ancient languages is the only value to be found in them, but that even if a pupil pursues the study of Latin only one or two years, he receives a greater amount of mental discipline, and of training in the use of his own language than he would receive from the study of any other subject for the same period of time. The discipline and the training in judgment which a boy must receive in applying the principles and facts of Latin grammar in order to find out the meaning of a passage in Nepos or Ovid, cannot fail to stand him in good stead when he attacks the tasks and problems of everyday life. The present Commissioner of Education, a recognized authority on pedagogic questions, even goes so far as to say that "of a hundred boys fifty of whom had studied Latin for a period of six months, while the other fifty had never studied Latin at all, the fifty with the smattering of Latin would possess some slight impulse toward analyzing the legal and political view of human life, and surpass the other fifty in this direction. Placed on a distant frontier, with the task of building a new civilization, the fifty with the smattering of Latin would furnish law makers and political rulers, legislators and builders of the state."

The training one receives in his own language from a study of the foreign languages, especially the Latin, cannot be easily overestimated. The thought in any given passage of a foreign author must always be obtained by reading the entire passage in the original and not by attempting to translate word for word; after the author's meaning has been found out, then the translation becomes merely an exercise in English. Such an exercise, requiring, as it does, the use of judgment and taste in the selection of words, the adaptation of idioms, the proper apportionment of subordinate and co-ordinate ideas and the correct appreciation of rhetorical values, furnishes a valuable adjunct to the study of the vernacular which instructors in English cannot afford to be without. The famous "Committee of Ten" in its conference report on English made the following important recommendations: "It is the opinion of the conference that the best results in the teaching of English cannot be secured without the aid given by the study of some other language, and that Latin and German by reason of their fuller inflectional system are especially suited to this end."

There is another phase of classical study which tends to the higher side of the linguistic, but yet does not occupy the time of any considerable number of those who engage in classical study. I refer to the historical study of Syntax, the minute study, and inspection of inscriptions on coins, monuments, tombstones, and the ruins taken from excavations of ancient cities; the study of Sources,—the perusal of obscure manuscripts and old literary fragments; the critical interpretation of texts, and the comparative study of the grammar of the classical languages both with reference to the modern languages and other ancient languages—all of these subjects engage the attention of a small but earnest coterie of investigators who by applying scientific methods to the problems of language have at once broadened the the area of classical research and fostered a general spirit for that higher criticism which is so characteristic of the present century.

In the discussion of this subject the question might well arise as to what is at present the actual status of the classics. Are they holding their own in spite of the utilitarianists and in spite of the introduction of the more gaudy subjects in the curricula of secondary schools and colleges? In a tabulated statement recently obtained from the National Bureau of Education, and published in the October number of the *Educational Review*, some very remarkable statistics are given concerning secondary schools, both public and private, for the first eight years of the decade, beginning 1889–90. From this table, it appears that the total enrollment in all secondary schools of the United States for the year 1889–80 was 297,894 pupils; the enrollment for 1897–98, eight years later, was 554,814, a gain of 86 per cent. and an increase four or five times more rapid than our population. Now, of the 297,894 pupils enrolled during the year 1889–90 the number studying Latin was 100,144 or 33.62 per cent. of the whole number enrolled. Of the 554,814 secondary pupils enrolled during 1897–98, 274,203 or 49.44 per cent. of the whole studied Latin, making an increase of 174 per cent. over those who studied Latin during the first year of the decade—a rate fully double the 86 per cent. which represents the eight-year increase in the total number of pupils. It also appears from this table that of the nine secondary subjects for which full reports have been obtained, Latin not only stands first on the list, but represents an increase 24 per cent. higher than the second subject on the list, which is History (excepting that of the U. S). These nine subjects, in the order of their increase, are: Latin, History, Geometry, Algebra, German, French, Greek, Physics and Chemistry. The figures for English could not be secured, though the gain in that subject ought to be very large. The conclusion from this table is that the classics, especially the Latin, are more than holding their own in the secondary educational scheme of this country.

An extended observation for the last fifteen years, as well as reports obtained during the present year from four of the leading colleges and universities, justify us in the assertion that the classics are maintaining their hold in the higher education. According to the present idea of the higher education, one cannot be liberally educated who has not at least a reading use of French and German.

The study of French as a part of a liberal education was introduced in this country very early in the present century. This was due both to our early political relations with France and to the use of French as the language of diplomacy. Harvard College first recognized the modern languages and soon after the war of 1812 established the Smith Professorship of French and Spanish; very shortly after that, provision was made also for the teaching of German both because of its use in the higher departments of thought and because of the influence of Goethe and his school in this country. The reasons which have already been given with regard to the ancient languages also apply in large measure to the modern languages in the higher education. The main reasons, however, may be stated as follows: (1), for literary and sociological purposes; (2), for use in higher departments of thought; (3), for philological study. Through the medium of the modern languages we become acquainted with the life and thought of those peoples whose civilizations are contemporaneous with our own; the student in the higher education must not only be able to trace the threads of his civilization back into the past, but must also determine the characteristics and methods of co-ordinate civilization. This can be done only by coming face to face with the leading modern nations through their languages.

Through the study of French, German and Italian we are brought into touch with many of the masterpieces of the world's literature whose content and beauty are inseparable from their linguistic dress. The works of Goethe and Schiller, of Dante and Petrarch, as well as the charm and grace of the French press, afford such lessons in art, in sympathy, and in thought that the student of literature cannot but feel that his training has been seriously neglected, if he is unable to read and study the productions of these masters in their native garb. (2) A knowledge of French, and of German especially, is a *vital necessity* for students in colleges, universities, post-graduate and professional schools. It matters not what the subject of investigation may be, they will find that its higher and more intricate phases have for the most part been treated by German and French authorities, and that recourse is to be had to such authorities only through a reading use of the languages in which they write. Some idea of how French and German figure in the various lines of specialization may be obtained from a statement of President Eliot; writing in the *Century Magazine*, June, 1894, he says: "Philologists, archaeologists, metaphysicians, physicians, physicists, naturalists, chemists, economists, engineers, architects, artists, and musicians all agree that a knowledge of these languages is indispensable to the intelligent pursuit of any one of their respective subjects beyond its elements." In mathematics ten valuable works are published in either French or German to one in English; nearly all of the best bulletins and reviews in the natural and physical sciences, as well as the standard works on these subjects, are German publications; the student of the classics whether investigating literary or linguistic questions must look to Germany for valuable assistance. Even from a strict view point of utility there can be no doubt as to the value of these languages in the higher education. (3). It is obviously clear that the philologist in the graduate school whose business it is to study the individual history of words and to prosecute the comparative study of languages is poorly equipped indeed, unless he can handle the ancient and the modern languages with equal facility.

With regard to the value of the conversational use of the modern tongue, it must be said that the general opinion among educators is that, even if such knowledge can be obtained in secondary schools and in colleges, it is of no special value and, therefore, has no well defined function in the higher education. There are not, perhaps, two colleges in the United States which offer complete facilities for acquiring a conversational use of these languages.

In conclusion, I claim that the study of any foreign language, whether ancient or modern, is of great insight-giving value and has the effect of taking the student out of his immediate environment and placing him in touch either with the rich resources of the civilization of the past or with the higher culture and thought of those modern nations whose civilizations have taken a turn different from his own. It broadens his sympathies, expands his thought and gives him a completer idea of life.

In the language of a famous scholar: "Happy are they who through the formal education of the schools are brought into touch with the life attitude of other peoples as embodied in their languages, and especially of those peoples whose spiritual life has blended into the early currents of his own."

Geo. M. Lightfoot.

* * *

III.

AN INSIDE VIEW OF THE PUBLIC SCHOOLS OF BROOKLYN.

To a stranger, a recent issue of the New York *Age* treating of matters in the public schools of this city, must have been somewhat puzzling, for, on the front page, under the heading, "Our School Teachers," we are informed of our success hereabouts in appointing colored teachers in white schools. Upon the next page, under the caption, "Color Line in the Schools," we note that the Court of Appeals has affirmed the right of the school authorities in the Borough of Queens, City of New York, to compel the attendance of colored children in a school set apart for them. That the city of New York should present this seemingly contradictory position, I know is inexplicable to the stranger. To give a full and complete explanation I am sure would lengthen out this article beyond permissible bounds, so I shall hope to satisfy all with a brief statement upon that point. The city of New York now comprises five boroughs. Before consolidation, all of these boroughs were distinct municipalities, or counties containing many small towns. The Borough of Queens contained the town of Jamaica, a suburb of Brooklyn, having a population of about fifteen thousand. There has ever been right there a large settlement, comparatively, of farm hands and others, and there they have ever kept a colored school, separate from the white schools of the vicinity. If you will note the fact, however, that the city of New York contains quite three and a half millions of population, the two principal boroughs, Manhattan and Brooklyn, holding over three and a quarter millions, and that everywhere, with the exception of the spot aforementioned, the schools are open to all of every race alike, we haven't much to be criticised for.

But you will insist upon knowing why this particular rule as to a colored school is still continued in Jamaica. The answer, it would seem to me, reflects all the greater credit upon the School Boards in the other boroughs; it is this: Both the constitution of the State of New York and the charter for the city of New York, permit the establishment of separate schools for colored children. Chapter 555, Laws of 1864. Title x., section 1, says, "The school authorities of any city or incorporated village * * * may, when they deem it expedient, establish a separate school or separate schools for the instruction of children and youth of African descent, resident therein;" and Section 1094 of the Charter for the city of New York, says, "A School Board shall have power to establish schools for colored children."

But it will be observed that the old city of New York and the city of Brooklyn, over twelve years ago, of their own motion, opened all their schools to children of every race and color. The By-Laws of the Brooklyn School Board, as the result of the appeal of the late Dr. Philip A. White, the first colored man appointed a member of the Board, were amended. Section 422 says: "Principals and heads of department shall make no discrimination on account of race or color in receiving and admitting pupils into schools." You will note, then, that, under the law, a school board of either borough has the right to establish separate schools; but, notwithstanding this right, the School Boards of the old cities of New York and Brooklyn long ago voluntarily opened the public schools to all children alike. In one spot in one of the Boroughs they seem to regard it necessary to continue their old practice. But it is doomed. The causes leading up to the liberal treatment of colored children in these boroughs would probably be interesting, but they are so many and so various that they cannot be included within the space at my disposal.

Notwithstanding the joy expressed at the opening of the schools as aforementioned, gradually, very slowly indeed, we were awakened to another rather sad state of affairs. Colored children were admitted everywhere, but the colored teacher was not, and she remained behind in a classroom slowly deserted, and it seemed but a question of time when she would be dropped from the roll. We may be said to have quite recovered now from our apprehensions in this regard, for our community has grown so liberal that we have experienced but little difficulty in the past year or two in appointing colored teachers, our own training school graduates in particular, over classes of white children; so that now we have in the city, twenty classes where the teachers are colored and the pupils are white. In the Borough of Brooklyn there are eleven other colored teachers, and in each of their classes there are more or less white pupils. No. 67, formerly Professor Dorsey's school, has now more white than colored children attending; in fact, I do not think we have a class in this borough that has not a few white children in it. What progress we have made has been made by moving along slowly, noiselessly, except when challenged by an opponent. I am sure that had we in any instance yielded to the desire of those persons to be found in every community who are desirous of holding a meeting to present resolutions or to do the many silly things that are ofttimes done in such cases, we would have retarded progress and most likely lost the ground already gained. The accidental publishing of the opposition to one of my recent appointments brought out the fact that astonished even members of our own city Boards, of there being scarcely a class entirely of colored children in the city.

A principal of a school always has fears of some fearful trouble in the shape of a protest from either class teachers, parents or pupils, if we persist in appointing a colored teacher in his school, and all I have ever found necessary to make the appointment a success, is to be firm in doing what I know to be right. A School Board firm in its conviction of right in that respect, always succeeds, as witness Chicago, Cleveland, Sacramento, Cambridge, Providence, New York and Brooklyn.

What has been the result of the change from separate schools for colored children to mixed schools, I shall have to state briefly, and to say in advance that I am sure the benefits are so many and so apparent that I may confidently assert that we shall never return to the old system.

We now note the fact that to hold a race school in any locality, excluding them from all other schools, will surely necessitate the crowding of that vicinity with the race in question. The colored people formerly settled in the vicinity of old numbers 67, 68 and 69, making a low, unclean settlement in the vicinity of each school, have now dispersed; the race can and now does take advantage of the low rents and flower gardens in the suburbs, have more beautiful, cozy, healthy homes than ever before. Race pride has developed as to attire, demeanor and study. Formerly we had seldom more than three colored girls in the high school at one time, and these few so ill prepared in their preceding grammar school work, that they were forced to spend years in the high school beyond the proper term, before graduating. We have now in the Borough of Brooklyn alone, twenty-two colored girls in the high schools, and some of these girls graduated from their grammar schools with a record which rendered them conspicuous for talent. A whole class failed to graduate for two terms in the old colored grammar school, and I want to put on record, that in my opinion, it was not owing to inability on the part of the class teachers, but to that slack, easy, don't-care, unambitious character which pervades every settlement in any of our large cities to which colored people are confined.

Now, then, if I could only tell you what advance we have made over the condition of things prevailing here thirty or forty years ago, and the causes, I should probably write you a whole book; nevertheless, it would be very encouraging to those inclined to be pessimistic and without hope for the future.

S. R. SCOTTRON.

* * *

IV.

A PROGRAMME FOR THE NEGRO.

Since the days when privilege, opportunity and power were lodged in the hands of a few, the boundaries of liberty, equality and opportunity have been immensely widened. The vanished gods of antiquity all had one defect in common, they bore upon themselves the stamp of country and of race. Christianity created a new humanity and has revolutionized the conception of man's relation to his fellow-man; it knows neither race nor class.

This planet was built for the growth of manhood. Everything on earth and in the sea, above, beneath, like the geist in Goethe's Faust, plies at the whizzing loom of time to weave for humanity the garments of nobler manhood. No man can degrade the manhood of another without doing violence to his Maker. No man can surrender his manhood to another without dishonoring God. To know this is to know the meaning of life and of the world.

Under the influence of Christianity, the general diffusion of knowledge and the growth of democratic ideas in the state, both in Europe and America, the more advanced members of society are trying to lift the lower, if not to the political, industrial and social heights whereon they stand, at least to a higher plane of life; while the millions who have not attained equality and freedom of opportunity are seeking to level up by removing every intervening barrier.

Welcome each rebuff
That turns earth's smoothness rough,

Each sting that bids not sit nor stand, but go!
  Be our joys three parts pain!
Strive and hold cheap the strain;
  Learn nor account the pang; dare, never grudge the three.

  Let us not always say,
"Spite of this flesh to-day
  I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
  Let us cry, "All good things
Are ours, nor soul helps flesh more than flesh helps soul!"*

Oppressed peoples have not sought to throw off the yoke and gain rights, privileges, opportunities, by inertly waiting for fortuitous circumstances to transpire. They have sought to attain them by formulating and following out a policy or a programme.

Many remedies have been proposed by deliverers and leaders of the people in various countries, to overcome the denial of social equality, class and race hatred and tyranny. Giuseppe Mazzini, the Italian patriot, who strove through a long and stormy career for Italian liberty, sought the elevation and deliverance of his oppressed fellow-countrymen by urging them to fulfill their duties to their fellow-man rather than to clamor for rights. His programme is fully outlined and discussed in his priceless little treatise, entitled "The Duties of Man." His watchwords were, "Duties and not rights, self-sacrifice and not self seeking, association and not competition, humanity and not the individual, God and not the opinions of mankind." The essence of his teachings may be outlined in the following paragraph taken from his "Duties of Man."

"Working men, brothers! When Christ came and changed the face of the world, He spoke not of rights to the rich, who needed not to achieve them; not to the poor, who would doubtless have abused them, in imitation of the rich; He spoke not of utility, nor of interest, to a people whom interest and utility had corrupted; He spoke of duty, He spoke of love, of sacrifice, and of faith; and He said that they should be first among all who had contributed most by their labor to the good of all. And the word of Christ breathed in the ear of a society in which all true life was extinct, recalled it to existence, conquered the millions, conquered the world, caused the education of the human race to ascend one degree on the scale of progress.''

---

*Robert Browning's Rabbi Ben Ezra.

Count Tolstoi, the great Russian novelist and reformer, would secure to his countrymen their rights, and place all men upon an equal plane by having them follow the teachings of Jesus as contained in the Golden Rule, and in St. Matthew v: 39: "You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you that you resist not evil." "The simple meaning of these words suddenly flashed full upon me. I accepted the fact that Christ meant exactly what He said, and then though I had found nothing new, all that had hitherto obscured the truth arose before me in all its solemn importance."* He maintains in his book entitled "Life" that a man should renounce the individual aims of his life and devote his life in love to his fellow-creatures, thus finding his life in doing God's will, and abstaining entirely from violence.

Parnell, the Irish patriot, sought the liberation and elevation of his long-oppressed people through Home Rule, believing that the affairs of the Irish in Ireland in the hands of Irishmen would be so managed as to overcome the evils suffered under British rule.

It might be interesting in this connection to cite a brief quotation from Henry George, who sought to establish right relations and equal opportunities for all men by advocating a single tax upon land value.

> "In seeking to restore all men to their equal and natural rights, we do not seek the benefit of any class, but of all. For we both know by faith and see by fact that injustice can profit no one and that justice must benefit all.
>
> We do not seek to better God's work; we only seek to do His will. The equality we would bring about is not the equality of fortune, but the equality of natural opportunity; the equality that reason and religion alike proclaim; the equality in usufruct of all His children to the bounty of Our Father who art in Heaven."||

---

* My Religion, page 10. Tolstoi.

|| An open Letter to Pope Leo XIII. Page 98.

The examples cited above show us what peoples among civilized nations who have been denied equality of privilege and opportunity, have done to overcome the opposition to their progress. We are not now to discuss what has been done for the Negro by others to assist him in attaining equality and in maintaining the rights which have been conferred upon him, but to discover what the Negro is doing for himself; to see if the race has adopted any policy or has attempted to formulate a programme.

Within the last year assemblies composed of the best heart and brain, the foremost representatives of Negro manhood and womanhood, have attempted to formulate a programme for the race by means of which they hope to solve the so-called unhappy Negro problem in this land, and put the race on the highway to a future which will assure them the same liberty and opportunity that is accorded to all.

At the Tuskegee conference held at Tuskegee, Alabama, February 22, 1899, Prof. Booker T. Washington, president, the following declaration was promulgated:

1. Notwithstanding the experience of the past year, we urge our people not to forget that in most of the essential things which now, to the Negro, are homes, property, employment, business, education and development of moral and Christian character, we have never had greater opportunities.

2 Since the interests of both races are one, we should cultivate, in every honorable way, the most friendly relations with our white neighbors and, *in turn, expect them to do all in their power* for our elevation, as what lifts up one lifts up the other.

3. At least 5,000,000 Negroes in the South are still unable to read or write. In some of the Southern States the race is increasing faster than it is being educated, yet the amount given per year for the education of each colored child, is less than one dollar. These serious facts should lead us to make every possible sacrifice for education.

4. We urge our young people to look more on the serious side of life, that they may be kept from idleness and encouraged to cultivate habits of saving instead of spending so much on outward show, and we would impress all with the fact that profitable employment can only be had as we prove ourselves steady and reliable.

5. It is most important that a larger number of our educated

young men and women settle among the people in the country, and teach them by precept and example, not only in education and religion, but also farming, dairying, poultry, stock and fruit raising and buying land. With prosperous and pleasant homes, the present tendency to the cities will be restrained.

6. We urge our people to put down denominational prejudices as they relate to public schools, to co-operate along business and educational lines, without regard to church affiliations.

7. We must use well the forces in hand. These will lay the foundation for securing higher privileges and opportunities.

In addition to this, it was proposed to deliver lectures throughout the year to local Negro conferences on the following subjects:

1. How to raise pigs; 2. What crops pay best; 3. How to raise poultry; 4. How to plant a garden; 5. How to begin buying a home; 6. The value of a diversified crop; 7. How the wife can assist the husband; 8. How the husband can assist the wife; 9. The right kind of minister and teacher; 10. How to make the house and yard beautiful; 11. How to live at home instead of out of the store; 12. Importance of keeping the children busy in school and out of school.

It will be seen from this that Mr. Washington and his associates hope to lift up their race through preparing them for industrial opportunities, by thrift, education and the moral and religious forces. Nothing is said about politics, no reference is made to political action, which has been thought for so long by many to be the lever by which the race would be lifted to the the enjoyment of its rights.

The National Association of Colored Women, which met in Chicago, Illinois, August 14–16, 1899, was presided over by Mrs. Mollie Church Terrell, a highly educated and cultured woman, with whom was associated women from every section of the United States, representing the very best brain of the womanhood of the race. Their programme considers the need of their race under the following themes:

1. Why the National Association of Colored Women Should Devise Means for Establishing Kindergartens.

2. Social Necessity of an Equal Moral Standard for Men and Women.

3. One Phase of the Labor Question.

4. Convict Lease System as It Affects Child Nature.
5. Lynch Law.
6. Prison Work.
7. The Temperance Reform in the Twentieth Century.
8. The Future Club Work of Our Women.
9. Jim Crow Car Laws.
10. Racial Literature.

The National Afro-American Council, which met in Chicago, Ill., August 17–19, 1899, was composed of the foremost representatives of the colored race; bishops, ministers, lawyers, doctors, college professors, editors, legislators, authors, mechanics, etc. The objects of the Afro-American Council are set forth as follows:

1. To investigate and make an impartial report of all lynchings and other outrages perpetrated upon American citizens.
2. To assist in testing the constitutionality of laws which are made for the express purpose of oppressing the Afro-American.
3. To promote the work of securing legislation which in the individual State shall secure to all citizens the rights guaranteed them by the 13th 14th, and 15th Amendments to the Constitution of the United States.
4. To aid in the work of Prison Reform.
5. To recommend a healthy migration from terror-ridden sections of our land to States where law is respected and maintained.
6. To encourage both industrial and higher education
7. To promote business enterprises among the people.
8. To educate sentiment on all lines that specially affect our race.
9. To inaugurate and promote plans for the moral elevation of the Afro-American people.
10. To urge the appropriation for a school fund by the Federal Government to provide education for citizens who are denied school privileges by discriminating State laws.

These objects set forth above may be said to clearly represent both the policy and programme. While in session they deliberated upon the following subjects:

1. Business enterprises of the race and how to foster them.
2. Report of Emigration Bureau.
3. Best system of education needed for the race.
4. Best system of moral training—Its needs and methods.
5. Report of Legislative Bureau.
6. Disfranchisement.
7. Separate Coach Law.
8. Convict Lease System.
9. Lynch Law in America.

10. The Lynching Excuse.
11. Hardships of colored laborers who are transported from the South to work in Northern mines.

The Hampton Negro Conference which convened at Hampton, Va., July 19th, 1899, discussed the following subjects as those most important in their view to the Negro, his progress and well being:

1. A Few Hints to the Southern Farmer.
2. Modern Industrialism and the Negro of the United States Historically Considered.
3. The Negro Pulpit and Its Responsibilities.
4. The Burden of the Educated Negro Woman.
5. The Place of Race Consciousness in the Life of the People.
6 The Various Phases of Woman's Work.
7. The African in the Aryan World.
8. The Possibilities for the Negro in Industrial Pursuits.
9. The Negro in Fiction as Portrayed and as Portrayer.

By these programmes we are able to read the mind of the leaders of thought among the colored people of the United States. No more does the Negro turn to the declaration of National Conventions of the great parties, to State legislatures, or to congressional action for equal opportunities and a recognition of his rights. He seeks to elevate the home, and raise the domestic standards. He believes more in the efficiency of the moral forces and the educational advantages and opportunities. The world, at least so far as the United States is concerned, knows both the place and plan which the majority of the Negro's fellow-citizens would have him to occupy. That place is always secondary, one of subservience.

Many of the Negro's best friends have mapped out for him many programmes, programmes which agree with those he would make for himself. But notwithstanding all this good will on the part of his friends, an unwritten programme is in the heart and mind of the majority of the people of this land, which the Negro is relentlessly and pitilessly forced to follow. The goal of his ambitions is beset with difficulties, his aspirations may not rise above the prejudice of his fellow-citizens without provoking a hand-to-hand conflict as fierce as the contest of two opposing armies upon a field of battle.

Notwithstanding this, the Negro has lost neither heart nor hope. These programmes presented above are the confession of the Negro's faith in himself, faith in his country and faith in the future. There is in them no evidence that the Negro has lost heart and surrendered after a generation of struggle with American civilization. There is in them no evidence that he is turning back upon progress, Christianity and civilization; there is in them no evidence that patriotism is waning or that he is behind the foremost in his respect for the constitution of his country and its laws: no evidence that he seeks African emigration or segregation in a separate state to escape from the difficulties that lie in his pathway of progress.

In these programmes the best heart and brain of Negro manhood and womanhood addresses itself, not to the unattainable, the chimerical, but to the actual facts of his condition. There is no evasion here, no cowardice, no note of terror or of fear, but a splendid courage which, clad in the robes of wisdom, stands majestically in every position taken, and moves with unfaltering step up the steep ascent of every highway of progress he has built or is building for his feet to tread. The Negro shows to the world by these programmes that he is not seeking to make a current for his life separate and distinct from the currents that bear onward the mighty sweep of the life of his fellow-citizens, but to unite and blend his tributary streams with the life-currents and activities of his fellow-citizens.

Whether there be rocks of disaster ahead and stormy waters, or plain sailing and a prosperous breeze, the Negro will move down the currents of American life aboard the same ship of destiny, filling from the highest to the lowest positions in its crew, and having a share in the cargo of our splendid heritage, which he, in common with others, will seek to deliver in safety both to the generations of his children and the children of his fellow-country-men in years to come.

REVERDY C. RANSOM.

V.

SOCIAL ECONOMY.

This may be called an original proposition, because it is not found in the lexicons nor the encyclopedias that have come under my notice. Economy is treated in various manners, including domestic, religious, scientific and poetical, but never a word about social economy.

In beginning the discussion, I shall briefly define the the words economy and socialism, so that there may be no conflict nor misunderstanding in the general discussion.

Economy in its fullest extent means:

''First, in its English aggregations, household management, the ''management of domestic affairs, the regulation and government of ''household matters, especially as they concern expense or disbursement, as a careful economy.

"Second, Orderly arrangement and management of internal affairs "of a State, or any establishment kept up by production and consumption, especially such management as directly concerns wealth; ''as, political economy.

"Third, The system of rules and regulations by which anything is ''managed; orderly system of regulating the distribution and uses of ''parts, conceived as the results of wise and economical adaptation in "the author, whether human or divine; as, the animal or vegetable ''economy; the economy of a poem; the Jewish economy.

''Fourth, Thrifty and frugal house-keeping; management without "loss or waste; frugality in expenditure; prudence and disposition to ''save; as, a house-keeper accustomed to economy, but not to parsimony. Here we have a liberal meaning of the word without apply-"ing the syntax.''

* * * * * * * * * * *

''Socialism in its broadest sense means a theory or system of social "reforms, which contemplates a complete reconstruction of society; "with a more just and equitable distribution of property and labor.

"In popular usage the term is often employed to indicate any law-"less revolutionary social scheme. Socialism was first applied in "England to Owen's theory of social reconstruction, and in France "to those also of St. Simon and Fourier. The word, however, is "used with a great variety of meaning, even by economists and "learned critics The general tendency is to regard as socialistic any "interference undertaken by society on behalf of the poor; radical "social reform is that which may disturb the present system of pri-"vate property.

"The tendency of the present socialism is more and more to ally "itself with the most advanced democracy.

"We certainly want a true history of socialism, meaning by that a "history of every systematic attempt to provide a new social existence for the mass of the workers."

I shall now give the categorical meaning of the word social, in its separate and distinct form, so as to apply it directly to economy in my discussion of the problem, if so it may be determined, of social economy:

First, the word distinctively means, of, pertaining to society; relating to men living in society, or to the public as an aggregate body; as, social interests or concerns; social pleasures; social benefits; social happiness; social duties; social phenomena.

Second—Ready or disposed to mix in friendly converse; companionable; sociable; as, a social person.

Third—Considering in union or mutual intercourse. Milton says,

> "But with myself accompanied, seek'st not
> Social communication."

Fourth—Naturally growing in groups or masses, said of the many individual plants of the same species.

Fifth—Living in communities consisting of males and females and neuters, as do ants and most bees. Forming compound groups or colonies by budding from basal processes or stolons; as the social ascidians.

Social science—Science that relates to all social conditions, the relations and institutions which are involved in man's existence and his well-being as a member of an organized community, sociology. It concerns itself with questions of the public health, education, labor, punishment of crime, reformation of criminals, and the like.

We have given in the beginning such a full meaning of all these words, that our ideas might be fully extended along every phase of the discussion. We must begin with home, the fundamental condition of all government. This condition begins with marital relations, when man takes unto himself the indissoluble copartnership with woman, called husband and wife. In the formation, Christ proclaims, "Those whom God hath joined together let no man put asunder." This imperishable fabric called home is the beginning of all social relation, of all government, the original state of all great nations. The husband and wife are the prospective father and mother. They start the government with but two subjects or citizens, and lay down the laws proper and prudent for the government of the commonwealth. The realization of a higher power which we call God, comprising the Father, Son and Holy Ghost, must be the bed-rock of our spiritual faith, if we are to have a Christian home built upon our preconceived idea of social economy. The first thing, then, to be provided for is an institution called home, the place in which we must dwell, our imperishable seat of government. Any man not in possession of his individual homestead, is simply an hireling and not a bona fide part of the commune. No man should undertake the marital relation without a stipend or an income of some sort upon which he can base the guarantee of the support of the equal partner with whom he is to enter into a lifetime copartnership. The one is to be the producer, the other is to be the comptroller and disbursing agent of the income Husband and wife start in, looking to a common end, with a daily income of $1.50, or $39.00. per month, contingent upon sickness and non-employment and a natural increase of the community. The strictest domestic economy here is entailed upon the woman to evolve out of this meagre income the best result. A home is to be bought under the building and loan system, costing $1,000, principal and interest included, to be paid for in eight years. This means $125 a year, or $10.42 a month, out of a possible income of $469.50 a year. Deducting the $125 00 to be paid for a home, we have then an annual income, barring sickness, of $344.50, or $6.62 per week, with which to support the establishment. With this must be met every contingent expense possible of this social establishment. It can be readily seen that the strictest economy must be exercised by the administrator, and the greatest energy and diligence by the producer. The regular expenses of the establishment must be met as well as a deposit for the natural increase which, with the ordinary fecundity, might be one in two years, or four within the eight years in which the home is to be paid for. If these conditions can be successfully met by a frugal and economical wife, at the end of eight years the home might start out upon a permanent basis, the era of education having regularly begun. It seems now that we have reached the basis of social economy to be developed into a succession of establishments, to form the municipal, the State and the national domain. What the home is the nation will be; hence the development of races and governments depends absolutely upon the home which is the primitive foundation of all government and social conditions. The principal capital stock in which to invest to bring about the condition we aim at, is religious, moral, educational, industrial habits, and patriotism, with an aim toward higher intellectual and professional attainments, necessary to the complete happiness of mankind. For the absolute security and perpetuity of the home, the government and our social institutions, we must eliminate those conditions which will tend to the demoralization and pollution of the purity of the stream of our social lives. Drinking of spirituous liquors, immorality of every kind, crime, vulgarity, profanity and Sabbath-breaking must be eschewed, and the moral law be our Magna Charta, so that the community be not debauched, and law and order be not outraged. The maintenance of respect and obedience to father and mother will inculcate obedience to all law and authority, making governments like unto our best Christian home, the types of our future spiritual condition. With the increase of these innumerable institutions, called homes, originated in Eden, coming down through the ages under Divine inspiration until we reached the blessed teachings of our Lord and Master, Christ: "Do unto others as you would have them do unto you," we reach the realization of social economy and the beginning of perfect social government. The home being established along these lines of perfect social equality, we reach the condition of government based upon the Fatherhood of God and the brotherhood of man, as provided for in our own precious constitution. The first disturbing element that raises its head to disturb our perfect social relations, is accumulated wealth, creating a plutocracy, a classed aristocracy, the extreme rich and the extreme poor. Here begin the contention, the strife, and the corruption growing out of monopolies, wiping out the freedom of domestic and political economy taught in Christian homes, and erecting the government of corrupt and vulgar politics which has startled our national commonwealth. A system must be devised to reduce the inequality of wealth bringing about a more equal distribution of the products of the earth and the brain and muscle of the producer, man.

CAPITAL AND LABOR.

These two great agencies of social well-being are the conflicting elements in our governmental organism. Accumulated wealth gotten out of the unnatural profits of self-sacrificing labor, is the great problem that seems to be undermining our social fabric. Capital and labor must find a common adjustment of the unequal conditions which confront us as a people before the domain of social economy can assign to every man a proper place in our domestic and communistic affairs. Capital is the element that makes possible the development of our great industrial concerns, drawing out the common resources of our prolific country, in her mineral, industrial and mechanical departments, giving to the government and home the supplies with which to meet all of the necessities of our social organization. But labor is the active agent which gives life, vitality and activity to capital, without which capital, with all of its power, is inoperative. We can conceive how labor can do without capital by the exchange of commodities in procuring the necessities of life, for it is ever productive. The farmer can exchange with the miner, his bread for his coal; the herdsman can exchange his meat for both of them, and the manufacturer can exchange his fabrics for them all, while the artists and professional men can give the benefit of their brain and achievements for all that may be produced from muscular labor. Labor, therefore, can be absolutely independent of capital, and without the interchange of gold, silver or monetary circulating medium known as cash capital, commercial and social relations can be maintained. Which of these two powers, therefore, contending for the mastery can be called king, is easy to determine. But in consequence of the advanced civilization attained by us these two elements in our social economy seem to be indispensable, making it obligatory upon home and government to devise a means of equality in order to obviate strife, anarchy, social disorganization, and final imperialistic tendencies in government. The principal requirement for the full fruition of social economy must be complete harmony between capital and labor. The spirit of the multi-millionaire, caused by the absolute dominion of capital, by its unequal extortion from the common people, by exorbitant profits and a penurious compensation to the wage-earner, by the fostering of trusts, monopolies, commercial exchanges, and stock gambling concerns, has reached such a stage that labor finds no more a place for equal share in the profits inuring from the sweat of the brow by which men were ordained to earn their daily bread. The accumulations of the Rothschilds have enslaved the commercial marts of the world. The Vanderbilts, Astors, Rockefellers, Seligmans, Hannas, Whitneys, Elkinses and the hundreds of Crœsuses of our own time and nation, have monopolized the destinies of our social concerns, and made the nation a shackled contributor to their dictation, making the poor poorer, and the rich richer. Because of corporations and monopolies, the consumer is enslaved, commodities produced by labor are increased in price daily to make richer and more oppressive these arrogant concerns, while the stipend of the wage-earner is reduced instead of increased, making domestic economy so rigid that the home of the laborer is barely well kept and well fed, while the home of the capitalist is reveling in excessive wealth, voluptuousness and extravagant excesses. Capital is the kingdom, labor is serfdom. The question that arises here is, Is the proper adjustment possible? It is for labor to answer. If it is not possible, then social economy can find no abiding place in our governmental methods and the equal social condition of the wage-earner is an unrealizable dream.

LABOR UNIONS.

These useful organizations, brought into existence to liberate labor from the thralldom in which it finds itself, and to make solvable the problems of social economy, are the principal agencies of their own destruction. It is impossible to reach this high place of human endeavor without infusing the primitive teaching of the home laid down in the beginning of our argument, taken from the teaching of the Master, "Do unto others as you would have them do unto you." If this is not possible then labor's thralldom is complete. The labor organizations, as now instituted, are the principal agencies of their own hopeless and helpless contention. They have banded themselves together for mutual protection against the inroads on their rights by the capitalists, and have made themselves greater masters and oppressors than the capitalists themselves. They discriminate against non-union men and cause strife, strikes, lawlessness and useless labor contentions, and return to their hopeless conditions after fomenting bloodshed and social disorganization. They discriminate against a weaker class striving for life and equal social condition, on account of their color, driving them by bloodshed, rapine and riot from employment which they themselves will not have. Labor, therefore, becomes the murderer of social uplift while capital looks on and laughs. This organization, which is responsible to a large extent for our social chaotic condition, must get back upon primitive home principles, and upon the platform of the fatherhood of God and the brotherhood of man, so as to make possible the absolute operation of social economy. This can only be done by a correct interpretation and enforcement of our national constitutional rights; by the strong arm of the national government, the head of the general household, guaranteeing to every inmate the absolute and equal protection of the common heritage.

A GOVERNMENT OF THE PEOPLE, FOR THE PEOPLE AND BY THE PEOPLE.

The people themselves form the government and must by their own efforts change this unnatural social condition which permeates our whole governmental fabric. This can only be done by equal suffrage rights to all citizens alike. The founders and promoters of a correct social economy embodied these imperishable words in their declaration of principles:

> "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to secure among the powers of the earth the separate and equal rights to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.
>
> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. That

whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying the foundation of such principles and organizing its powers in such form.''

We have here the solution of all social, economic, political, industrial and governmental problems. The fathers, in framing this constitution, looked not to a government of plutocrats, monopolists and imperialists, but to a government fostering the interests of all the people alike. The system of reducing the compensation of the wage-earner to mediocrity, which would make the profit so unequally distributed as to pauperize the masses and make opulent the few, never once entered their minds. To perpetuate a just political, social and domestic economy, the suffrage was instituted and the ballot given as a common defense. When the strife for complete liberty was ended and by the emancipation four millions of slaves had been engrafted in the body politic of the nation so as to give them equal citizenship and rights under the fundamental principles made plain in the declaration of principles herein enunciated, the 14th and 15th amendments to the Constitution were enacted, ceding the right of suffrage to every citizen, without regard to race, color or previous condition, making it possible for them to have complete domestic economy within the province of the national commonwealth. These four millions of freedmen have become ten millions of patriotic and law-abiding citizens. Added to this aggregation have come millions of foreign paupers, looking for better homes, better conditions and a refuge from oppression and tyranny. This heterogeneous conglomeration of citizenship has brought about a seeming irrepressible conflict between capital and labor, setting aside the intention of our constitutional inheritance, reducing the public to a discriminating oligarchy, denying the common rights of life, liberty and the pursuit of happiness to the newly enfranchised. To change these conditions, a government must be created in accordance with the terms of the Constitution, and as Lincoln put it, "a government of the people, for the people and by the people," to insure domestic happiness and equal citizenship. To do this, all of the labor elements must harmonize, meeting capital, with its trusts, rings and monopolies, upon a common battle field of the people and emancipated labor. The Labor Unions must take down their discriminating barriers, and every citizen entitled to labor under the Constitution must be given place in its ranks. A government must be elected with the ability to grapple with our social affairs, and legislate to the end that labor be compensated by the equal distribution of the profits, thus making it impossible for the few to become enormously enriched, and the masses pauperized. The common carriers, the telegraph and postal organizations, should be controlled by the government, so that the profits accruing become the usufruct of all the people instead of the few, and equal accommodation in every section of the country be guaranteed to every citizen. The necessary expenses should be reduced to give just and equitable compensation to the laborer and a munificent compensation to the employes of the government. Taxation should be reduced to the minimum. To control inter-commercial relations, a limit should be placed upon the freight rate of commodities and passenger rates by legislation if necessary. State rights should be so adjusted that no State might abridge the rights of any citizen in any way without arousing the interference of the general government; and mob violence should be declared a crime against the general government.

These, briefly, are my contentions of what must obtain before we can have a proper system of social economy.

These things may not come at once, but come they will.

"We have not wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The lofty summits of our time."

Nor should we hold that the mistakes and abuses of the past are without their lesson. We have but to grasp their teachings and build upon them, or, as the poet expresses it,

"Nor deem the irrevocable past,
As wholly waste, or wholly vain,
If rising on its wrecks, at last,
To something nobler we attain."

H. C. C. Astwood

* * *

VI.

THE WHITE MAN'S PROBLEM.

I met an old friend a few days ago, and the first question he asked was, "Well, what are you thinking about nowadays?" My reply was that I am mostly engaged in considering what the white man will eventually do with the Negro. For after all this is a white man's and not a Negro problem that confronts us. This has been said before, but it needs to be said again and insisted upon that the question is not confined to what shall the Negro do, but what will the whites let him do? He is in their hands as completely as the clay in the potter's. And the race leaders find this true in politics, business, yea, in all things save religion.

The race has stampeded the ranch and left the white man's church almost to a man in the South. Whether this is from a want of faith in a color line theology, white angels and a white Christ, is not necessary here to state. The fact that though there were thousands of Negroes connected with white churches before the war and after, and that there are scarcely any now, is very evident.

So the whites cannot control the Negro in his church attachments, but they do control him in politics and business; this control is evident and powerful and worth millions to the white man in cheap labor. If, then, the question is asked, What has the Negro done along these lines? is it not a fit answer to make that he has done whatever the whites would let him? The desire to move up is strong in the race; they have to be kept down in "their place," as it were, for fear the upward rush will be too swift and encroach on territory claimed by white men. The race is ready to move up in some cases even faster than is desirable.

Many instances appear of the maximum of desire and minimum of capacity—the will to do being present without the ability. Should the whites open the doors of their stores, shops and business places to the race, they would be overrun with applicants. This is true of all avenues of work already opened. But the bars are up everywhere and ten millions are barred out. I have read of a certain park in England where two or three acres were enclosed by a very high fence of wire netting and the netting also covered the entire enclosure some forty feet from the ground. The enclosure was a huge cage intended for birds of various kinds and constructed on a large scale so that the birds might feel free, but could not leave the enclosure.

The American Negro, is figuratively speaking, enclosed in a cage so far as his citizenship is concerned. Public sentiment has constructed it and keeps it in repair. We can feel free, to some extent, and are really free within limits, but our freedom and citizenship are curtailed. We cannot get out of this age of public sentiment, though we can do many things within it; like the birds in the netted enclosure we can wing ourselves to small hights, but those lofty flights that the eagle enjoys cannot be indulged in. If we stay in this cage we shall eventually lose the power to soar aloft.

It may be urged that we should seek to do everything that can be done inside the cage before we should want to soar out, but that would be error. By efforts to fly high we shall gain strength. Some one has said that he who aims at the stars shoots higher than he who aims at the earth. The conclusion, then, is that there should be no cage, no bounds to endeavor. Break down the bars and let the Negro forge his way ahead. Lay no obstacles in the way of his laudable ambition. Do not debilitate his powers by non-use. The arm grows strong by use, and weak and flabby by non-use. So with the mind, so with the powers. Thus it seems dangerous to limit our aspirations either by preaching too much policy or by acknowledging that the limits of the aforesaid cage are sufficient for the race at present. As in the case of the birds, those limits are bad for them, but good for those who build the cage and want to restrain them.

Another idea in this connection is that every man is not necessarily the architect of his own fortune; his surroundings play an important part in this matter. So that in charging the race with indifference to progress, the environments should be brought into the calculation.

The critical white man's way is to bar us out and then curse us for not getting in. How can we do better in civilization when all the debauchery of civilized America is open to us, and the avenues of wealth and progress are closed? Not all, it is true, but nearly all. We are told that the statistics show that thirty Negroes out of every thousand are criminals in the South, and seventy-nine out of every thousand in the North. This is a bad record, if true, but if it is true it is the direct result of the white man's system of confining Negroes to the lower and menial avenues of work and life, and barring him out of higher spheres where honor and gentility are necessary both to retain position and gain promotion.

The wonder is that under the *American System* the Negro, as a race, has done anything; that he has done what he has is miraculous. His achievements have come in spite of this system of relegation to servility and serfdom. The race has knocked in vain at the doors of factories and counting-rooms and long since learned that only an exceptional and favored few are allowed in them. Our national government gives a limited number an opportunity for clerical work through the civil service. Now and then a generous, liberal-hearted and courageous white man gives a Negro a clerkship, but he runs the risk of losing his white help in doing so. Where one Negro gets in, tens of thousands are barred out. More would be put in such places were it not for the outside pressure. Capital really knows no color, but white labor threatens capital with ruin rather than allow Negroes to work by its side. Some one may ask why we do not build factories and organize for ourselves. That is being done in a small degree, but necessarily very slowly, as the same system that keeps Negroes from getting work, prevents their accumulating much surplus, and it takes surplus to run big industries in these days when the currents of trade are not controlled by small capital; but millions even may be spent in getting goods on the market.

A Negro in a certain Southern town not long since operated a soap factory, making a splendid brand, which was handled extensively by white jobbers, but its excellence caused inquiry as to the owner of the plant that turned out such a salable soap, and when it was learned that he was a Negro, every drummer refused, thereafter, to handle it. This is an instance showing why Negroes do not build for themselves. It is true, there is room for them to accomplish much more than they do; it is a human failing, and making just allowances for human shortcomings, we can fairly say that Negroes are engaging in business wherever and whenever they can, and the reason there is no more is due, not so much to a want of a desire, as to an honest fear that they will be crushed and lose money, and no race or people is fond of losing money in experiments. Many Negroes are controlling considerable enterprises, including banks, farms, cotton-mills, saw-mills, stores, brick-yards, insurance companies and contracting, all of which is done in spite of obstacles, and because of the superior worth of the men so engaged, and not because of any enthusiastic support by the white system.

Individual white men get behind Negroes and encourage them in many instances, but the masses do not. It is the duty of the Negro to find these liberal-hearted white men in every community and use them to the best advantage. It is as true as fate that no success can be had by the Negro in a white community without white help, either materially or in sentiment. Perhaps the celebrated Booker T. Washington means this when he urges our people to make friends with the god of mammon. "Stoop to conquer," is his motto; get power first, and citizenship afterwards, seems to be his view. If he would have us leave all else to the white man for the present but the hoe, I do not agree with him; but if he means that we shall not surrender our desire to be all we can in every walk of life and only use policy with the white man, I am with him. There is danger, however, in thinking too much of ourselves; race big-headedness is dangerous as well as individual big-headedness; but there is also a danger of thinking too little of one's self. The American system of treating Negroes has made the Negro in many places think he was a good-for-nothing, and he has accepted that classification of himself and seeks in many instances to appear good-for-nothing. He says to himself, The world doesn't recognize the Negro as anything, and there is no need of my trying to change the world's idea.

The American system has left its imprint on the white race in many parts of this country where it has been employed. Among the rural classes it was taught in slavery that a poor white man was an inferior by birth. Some slave owners taught this to their slaves, and not only did the slaves accept it, but many of the poor whites themselves, from appearances, the lack of culture, the slovenly dress, the drawn features and the tottering shanty, seem to have succumbed to this feeling and withered under the burning rays of this aristocratic system of oppression. The undone and ignorant condition of the Negro in many places, his fawning, grinning, bowing and scraping, even when not called for, are only evidences of his attempts to conform his acts to the American system and what it establishes as the proper attitude for him, from the white man's point of view. This much is said, not to encourage rudeness, but only as an argument to show the danger in teaching a race or an individual to accept the estimate others may put on them. The danger lies in carrying this too far. There is no harm in "stooping to conquer," but there is harm in stooping and remaining so. And just here lies the danger in much of our latter-day toadyism.

Are any of those who preach this doctrine trying to climb to fame on the backs of a stooping race? And when the race attempts to rise may there not be such a load on his back that to rise is well nigh impossible? These are points to consider in the discussion of this subject. Some one has said that the greatest thing in the world is man, and the greatest thing in man is mind. The race should use its mind and not follow any leadership that would bring about a condition of serfdom.

Serfs are created by men constantly being kept down. We should teach the race to look upward, and if we are overpowered and have to go into the cyclone cellar to escape the present whirl of oppression due to the American system, we will not stay there one moment longer than necessary, but come out, walk in the sunlight, holding up our heads like men, confined to no pet theory, but, like other people, doing anything and being anything we can be, consistent with right and duty. I am led to speak along these lines because of the evident growing tendency of many of us to seek first to find out what the American system wants us to say to our people and then straightway to say it. Many ears are to the ground catching the sound of the American pulse with a view to public endorsement. There is no doubt enough evidence by this time that the prevailing American sentiment is unfavorable to the Negro's being treated much better than he is at present. Is such a sentiment right and are those who have discovered it justified in trying to mould the people to it, rather than seeking to change the sentiment?

I must confess this is a knotty point as to whether we should agree with the devil in order to subdue him. It is not, however, in accord with the teaching of history as to how great principles and truths finally overcome error; new times, though, may breed new ways. I subscribe to the doctrine of expediency to a certain degree, but it is a dangerous doctrine at best, and when preached to the masses may work harm. Mr. A. may not feel called upon to surrender his principles because he is surrounded by vice, although he may not openly oppose it, but Mr. B. may do so, and thereby become the more vicious. We cannot afford to give this medicine to the race without an admixture of a limitation as to how far to carry it. It is nonsense to talk of voting the Democratic ticket as a solution of the Negro problem. Dr. J. L. M. Curry says that if all the Negroes in the South should vote the Democratic ticket, the conditions there would not be changed. That act would not solve the problem; and if all the Negroes were land owners and wealthy, there would still be friction. The question of our citizenship is with our brother in white who possesses a most intense race hatred, inherited, systematized and made a part of his code of honor. Even the little white children open their eyes in surprise when they see a Negro engaged in other than menial employments. Again, the white brother thinks it necessary to keep the Negro down to preserve his civilization and the fruits thereof unto himself. He wants the places himself and any attempts to get such from him will be resisted with the white man's accustomed tenacity, even to the death.

Maxim guns and Winchesters are none too bad for the man who would break through these lines of sentiment and tradition. So the question arises as to how, if we try, are we as a race going to bend and fawn sufficiently to meet these demands of the American system. It is just impossible to do so and keep our self-respect, and the proposition is ridiculous, savoring of the idea of the heathen god that had two faces and looked two ways at the same time. We are living on borrowed time in this country at present. We have no citizenship in fact, but only in theory, and it is not in our power to perfect it by stepping up on the blind side of the white man and thereby getting the best of him. He knows what the Negro's fawning means every time, and his toleration of it is more out of pity than anything else. Had we better not stop trying to do everything we think some one else wants done in order to appear what we are not, and on the other hand, go to work more strongly in the known and established rules of race progress.

The Negro race cannot be brought up to the American standard in any roundabout way. It must come up along natural lines. Intelligence, character and money are what we especially need; and these, coupled with race unity, can be used to influence our white brother to grant us the privilege of enjoying the citizenship he writes for us in his laws, but denies us in practice.

We need more co-operation so that we can throw the race's full strength for or against measures either favorable or detrimental. It is a notorious fact that the Associated Press of this country gives the American public each morning all the bad things the Negro has done the day previous, while the good he has done is left unmentioned. The Associated Press is giving the race a bad character. But we could control it by proper co-operation and an occasional order on our general treasury established to meet just such demands. There ought to be a central race head-quarters, having the appropriate means of reaching the people in every county and town in America. Let the people tell the representatives at headquarters what they want and let the representatives do that.

It is true the people are loath to follow much of the latter-day leadership; but they are anxious to vote power to representatives who will do what they think should be done in the interest of the masses. This power of organization was what gave us our freedom through the efforts of the Abolitionists. They are fast leaving us, and we must take up where they left off and shift for ourselves. This, to my mind, is far superior to toadyism, which rather than helps, seems to be giving our consent for any sort of oppression that may strike the fancy of those who hate us, and if it continues, who can predict the fate of the race in the future?

E. A. JOHNSON.

* * *

VII.

THE PLAN OF SALVATION IN THE LIGHT OF CONSTRUCTIVE CHRISTIAN SCHOLARSHIP.

The influence of modern thought upon theological questions verges close to the margin of a resentment of them in a new form, without violating any long-cherished tenets. In the early days of Christianity the fathers of the church did very little discussion, aside from defending what they were pleased to call their faith. They accepted the Bible as the word of God, and its inspiration was a natural inference which needed no vindication. But with the growth of research and investigation came the growth of constructive scholarship. This growing scholarship viewed the written records containing the Old and New Testament canon, as a revelation from God to man—through man for man. "God spoke to His people through the mouth of His prophets and apostles." That two agencies were there implied, viz: the divine and human, there can be no doubt; and that they were actively engaged in the production of this canon, none of the fathers dared to doubt or deny. However far the church may have, in ages past, swerved in denying to human agency its material contribution to the word of revealed truth in which its impress is apparent, it is, nevertheless, a fact that modern thought and constructive scholarship through Christian influence, are to-day a unit in refusing to exclude or deny that the human element was a formal factor in the production of faith, the canonical books of both the Old, and the New Testament. And no one denies to-day that the truths of revelation came from God. Nor is it denied that these truths took shape and form under human conditions and influences.

It is a fact clearly proven by the religious consciousness of these times, that the sacred writers taught the one and the same Christianity as we teach to-day. But it is also a fact equally as well proven, that each of these sacred writers had his own individuality, his own style and aim, together with all of the attending circumstances which belong incidentally to time and place. These elements enter largely into the present methods of theological investigation, because by them the peculiar manner in which this truth of revelation is presented by the different sacred writers, has been determined. And by this means only can this truth be revealed to us. The student of theological thought must keep his faith intact notwithstanding these sacred writers were not God, but they were men like those about whom they wrote, and each book of the Bible is a verification of this truth. The stamp and impress of the writer's individuality is affixed to each. Hence no thinker can be deluded into the notion of confounding the prophecy of Isaiah with that of Amos, nor that of Jeremiah with the prophecy of Daniel. The writings of Matthew, Mark, Luke and John are not analagous in style, aim and purpose to that of Paul. The time, place and attendant circumstances are all different. These things enter in to modify the presentation of that revealed truth, which truth, of course, is the same from age to age.

Now, since no violence has been done this truth, and no one truth is injured by the individuality of these sacred writers, there is no reason why they should be stamped with the badge of heresy. There can be no violation of orthodox tenets by the agency of constructive scholarship.

Considering the various attending circumstances of these sacred writers is what is expected of the theological student, since upon these evidences the verification of the truth of revelation depends. We must begin at Moses and all the prophets to learn the things recorded concerning Christ, the perfect revelation of God to and through man for the uplifting of man. The line between the human and the divine factors in the production of revelation as given in the sacred record, has been the battle ground of theological scholarship for many centuries; and if there is anything which distinguishes early scholarship from modern thought, it is the fact that modern scholarship has brought the human element into the foreground in all of its discussions and emphasized it as all-important in the elucidation of the original purposes and aims of the sacred writers.

The early fathers, no doubt, in many details were mistaken in many of their interpretations, and really were erroneous in their deductions, because they did not place proper emphasis upon attendant circumstances incident to the time and place of the sacred writers. The relations between their disregard in this particular and the valuation now placed upon the buman element by modern scholarship have given rise to much of the charge of so-called abuse which is so prevalent in the church to-day. The early fathers were charged with reducing the human element to a mininum, or excluding it entirely because they had laid such deep stress and meagnification upon the Divine agency. Modern thought is charged with reducing the Divine element to a minimum, and in many instances excluding it entirely, because it emphasizes the human element in the production of the sacred writings, and assigns their construction to human origin. These views are extreme indeed, and it is painfully true that the opponents in both cases indulge in an over-emphasis of their own position.

While it is a fact that these two divergent lines exist in the history of theological thought, it is also a fact that the church has never swerved from holding to the inspiration of the word of God as revealed to man; and upon the ground of this faith in the word of God, the church has fought all its battles, and here the battle is now on and ever will be waged. Here the victory will be won over all forms of doubt and error—destructive criticisms to the contrary notwithstanding. With such faith God is well pleased and in it the church is safe.

Many writers, in discussing the theory of inspiration use the term *supernatural inspiration*, as though they denoted something unnatural—something of a monstrous nature—a calf with five legs. But inspiration is not the fifth leg of a calf. It is the spirit of God breathing understanding, knowledge, wisdom and power into the life of man. Thus the word and thought of inspiration are used in the sense of an effect, not, however, an effect caused by nature, because nature cannot produce upon the human soul what is commonly called the supernatural. That which is supernaturally produced must be supernaturally understood, if understood at all. We understand inspiration by our faith in God, in whom we live, move and have our being. Therefore, to understand His inspiration as it is revealed to us in His written word, we must place the idea of redemption at the center of our doctrine of inspiration.

This brings us face to face with God; and, in this close relation with Him we learn that He had a purpose of redemption, which purpose and plan of salvation have become manifest to all his children—first, by prediction, second, by inspiration, third, by the incarnation; these three facts finally find their meaning summed up in the Atonement which was the fulfillment of the promised plan of salvation. In each of these facts the Holy Ghost worked; but in each His work was different, and in each of these different manifestations of the work of the Holy Ghost rests the proof that God's purpose in inspiration was the redemption of the world. That the selection of men and their inspiration had reference to redemption, is verified by the statement "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son whom He hath appointed heir of all things by whom He made the world." Heb. i: 1, 2. Thus is clearly shown that inspiration was intended to progress until it culminated into the redemptive idea in accordance with this plan and purpose. I care not from what standpoint we view this fact—from the basis of a purely theistic faith, or from the ground of a scientific and philosophical scholarship, it still remains that redemption is a vast historical movement which started at the sin of Adam, and reached down to the birth, suffering, death, resurrection and ascension of Jesus Christ, who is the perfect revelation of God to man. From Him this history took on a new form, and this new form has continued to develop and manifest itself through nineteen centuries crowded with mystery, and yet that history is in the youth of its growth.

In this great historical movement there have been two lines of providence. First, a general line through which He has preserved the entire life of man on earth; and second, a definite line of inspiration. In this definite line there have been various inspiration stages. In each of these stages the God of *our redemption* has selected a man, and in some instances several men, to do the deed and speak the words belonging to that particular redemption stage. And for this especial work this man, or these men were inspired by the Holy Ghost. But this inspiration was not mechanical; this inspired man was no less in full manhood than he was inspired. He does not give up all, nor does he put off his own personality in order that he may become a type-writer in the hands of God. Never was man so full of his own manhood and individuality as now while thinking and writing the thoughts of God after Him. Neither was this man under the influence of an inspired intuition. The inspired man's peculiarities are not a large over-developed intuition and a new ability to appreciate moral truth, or a peculiar consciousness of the presence of God, etc., etc. uch a man could not have been understood by ordinary mortals; and this man would suffer if compared with many Christians of our day.

Whatever the fathers may have believed relative to the two agencies entering into the construction of the truths in the sacred canon, or how far, or to what extremes they and modern constructive scholarship may have gone in their emphasizing process; the fact has been developed, and is now almost a settled question in Christian thought, that inspiration was not given to make men holy. But these men were holy, and inspiration was given them in consequence thereof, to make them teachers of the infallible truths which prepared the way for the coming of Christ. "*Holy men spake* as they were *moved* by the *Holy Ghost*," nor was this inspiration a given Christian illumination; it was a *peculiar influence of the Holy Ghost*, fitting such man for his peculiar place in the line.

This process of fitting this man for his place in the line was truly dynamical, but a power which came from the outside and entered into him; and yet not extinguishing self in him. It did not necessarily unfit him for anything else, not even the next stage, for God had a man selected for each stage, and by this process the progress of inspiration was manifested throughout the entire life of man on earth.

In the line of inspiration many of these men had an impulse to write, and by such means they have left us invaluable records of their times. Many others, however, wrote nothing, so far as we know, but in all cases where writing was done, the truth was secured by the Holy Ghost. "All scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness." II. Tim. iii: 36. "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old times by the will of man, but holy men of God spoke, moved by the Holy Ghost." II. Peter i: 20, 21. However considered, these passages make claim to the fact of inspiration. In the one case inspiration is essential, and in the other it is assumed. And it is implied in all such passages having such expressions as, "thus saith the Lord"; also in I. Cor. ii: 13, "Which thing also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual things." Again, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke xxiv: 27.

By means of this inspiration, sometimes a clear revelation of the future, or something before unknown, is made clear. This, however, was not always the case, but if to secure the truth certain words were essential, then those words were supplied; not, however, that the Holy Ghost cared for the words; this supply of words was to emphasize the fact of securing the truth.

After Christ came and the church started, the line of inspiration was continued through the apostles, but even then, inspiration was something kept separated from personal piety. It was not that so much holiness insured so much inspiration. It was the same at every stage of the time. It was a special fitting of these apostles in order to elaborate the essential and saving teachings of Jesus; and to establish the church of Christ. The church once established, a new stage is ushered in; the line of supernatural inspiration continues because many persons are yet to be inspired to possess or acquire a life of holiness to do mighty works requiring great sacrifices, in order to grasp the truth and to unfold it, as it lies hidden in the Old Testament; thus proving conclusively that never again is any man to become any fragment of salvation. The line has been completed, the canon is closed, sealed and given over to the church to be loosed and opened for its rule and guidance, until it shall have completed its mission; then cometh the end.

This truth, as it is exemplified in the organism and life of the church, is the open door to the fold, the gate, the wide open way which leads to the house of God, the pathway to heaven. And from now onward there will be no other way. It is our work and duty to understand this truth and preach it throughout God's world.

The open Bible is the result of God's purpose and plan of redemption. This proposition may seem strange standing alone. Some one may ask, What is the Bible? Therefore, for the sake of clearness we repeat, the Bible, this book of ours, is the second result of this supernatural line of inspiration. Because these various books contain the truth, whose first value fitted into the place in the plan they filled in that time. For example, Paul's Epistles to the Corinthians had their first value direct to the church at Corinth. But these epistles came to be used indirectly as a second value in the early church. But they can never, perhaps, be to us all they were to the Corinthians, to whom they were first addressed.

This plan of salvation having been completed and the Church fully established to carry out the plan, it follows naturally, then, that the line of verbal inspiration was at an end, and the Church needs only a record of that plan of salvation to complete its work. The very fact that all these sacred writings in the providence of God have been gathered or collected into one complete volume, the Bible, is not only a fact in favor of the divine element in the construction of its truth, but it is a proof that a Christian Church needs this record in order to fight its battles, as it has needed it in ages past. Thus this general line of providence answers in place of the old line of inspiration. And in this general line of providence constructive Christian scholarship has settled upon the sacred canon as the rule and guide for the Church in accordance with the teaching of Christ, for all time to come.

As to the destructive criticisms, there need be no fear. The Bible will take care of itself. It is like the Ark upon the ox-cart, it will not fall! It stands by the side of the law at Sinai! "Not one *yodhn or tittle* shall pass from the law," and the prophets; from the plan of salvation and the apostles "'till all shall be fulfilled;" then cometh the end.

The Bible now is an organism in which is life, given by the Holy Ghost. Of course, in these lines each book had a special place, historically its own, but in their relation to the plan of salvation, they are one. All the special parts, finally, are organized about the person of Christ, and depend for the culmination of their truths on the final triumph of the atonement. And it is even true to-day about our book. Christ is the center; and each writing gets its significant force from Him. The Holy Ghost takes up these old fragments of writings and puts them together for the church. Then He stays with them in the Church, by which means they become one organized whole,filled with the power of one God. But, if there is any fragment in this old Bible of ours which does not belong to this organism, by the influence of inspired constructive Christian scholarship, it will be soon-or later thrown out, like as an oak casts to the ground its dead leaves. It is an assured fact that there are many parts of our Bible as yet unperfected; and this fact is verified in the rapid progress of our growing Christian Church. And even some parts of it will remain imperfect until the kingdoms of this world become the kingdom of God and His Christ. Then all will be fulfilled. And it is a pleasing fact to the credit of the Christian Church, to know that the truths of our Bible are growing and going on unfolding more and more each day of its history. This is being revealed to the church through constructive Christian scholarship. But some men, in the face of this constant evolution of Bible truth, are catching up little scraps from some parts of the Bible, and exhibiting them as if they were things which dropped over into the back-yard of their intellect for the purpose of investigation. Such a position is absurd. The Bible is not thus to be studied. The Bible must be studied: First, with regard to its relation to the history of a certain class of people; second, with regard to its relation to certain events; and third, with regard to its parts in their relation of the wholeness of the Bible.

Then, again, we find events recorded in the Bible which had a certain value and a special significance to the times in which they were uttered or done, and their meaning must be determined by a thorough investigation of those times. And even place must enter in as a conditioning element in correct interpretation. When David said, "We will set up our banners," there was a significance attached to the idea of setting up banners peculiar to that time, that we cannot understand unless we go back to David's time and watch the old prophet as he would pray for the king when he would go to battle with the enemies of His kingdom. This was a reality to David, but it can only be used by us as a figure. David did wave the battle-flag of the Lord upon the field of blood and slaughter. But aside from its figurative sense it has no meaning for us. Every fragment of God's word must be tested in the light of the wholeness of that word. We cannot afford to dabble into the Bible and fish and pick out what suits us, and use it according to our pleasure, independent of the wholeness of which these fragments are a part. The great scientists cannot find science in the Bible, it is not there to be found. It is not the object of the Bible to teach science. It is the Divine conservator of the knowledge of Divine grace and truth; but scientific men are coming more and more to see that under the light of this Divine truth, the Bible and science will ultimately cease to stand at sword's points, but will meet together upon one harmonious level. No one can tenably believe that the prophets and apostles were inspired to write science, nor to give a scientific example of inspiration, nor a scientific account of its progress. But every Christian can consistently believe that these men were inspired in order that God's plans of salvation might be revealed through them to the world for which He graciously cared. The revelation of the plan of salvation was God's purpose in inspiration through men. Therefore, this sacred record of that inspiration could not have been built for these reforms which claim to have their origin away back yonder in the mind and person of some old saint.

The Bible was made for the conservation of the truth of inspiration, and in consequence of which truth, men are helped in the reformation of their lives. And upon the conditions of this truth, the redemption of the whole life of man on earth depends. Some people go to the Bible as though they have found in it a complete system of morals. And they have been building against the Bible for many ages. But the Bible, God's revealed word of inspired truth, stands to-day firmer and on a broader foundation than it ever stood. It is destined to abide forever.

We have churches and schools of theology founded upon this Bible throughout civilization, solving the problems of life, while many of these moral reform movements which are playing havoc with the race, although they claim to be founded upon the Bible, are swiftly crumbling into dust.

In conclusion, let us notice: First, the historical bearing of our subject in the light of constructive Christian scholarship. Second, in the light of theological thought in general, as that thought has influenced the thinking world. Third, let us view the subject in its different parts as it relates to different spiritual values, and further let us consider the subject as it is treated by the whole Bible. A consideration of these questions will enable us in the fourth place to notice that the Bible is not to be treated as we would treat a text-book on science. But while we allow a margin for its harmony with science, yet we do not allow that it was inspired to unite scientific statements, nor do we make any concession to science, apart from methods of treatment. Hence we should be careful lest we be led astray by the scientific deductions from the twenty-eighth chapter of Job. Sixth, far-fetched explanations are not to be indulged. Seventh, we are not to attempt to reduce the Bible to a code of moral reforms. And lastly, we as thinkers and workers together with God, ought never to pride ourselves upon the thought that the victory and triumph of this word are dependent wholly upon scholarship. But with faith in our heart and the Bible in our hands, we ought to consider ourselves happy in knowing that as soldiers of the cross, armed with God's word we are able to conquer the world, the flesh and the devil.

M. M. PONTON.

* * *

VIII.

MAN'S MORAL DEVIATION AND GOD'S REMEDIAL AGENCIES.

In this paper, we shall examine the open manifested cause of human history, while, at the same time, our attention is fixed on the true form of the supernatural dispensation which has encompassed it.

We must bear in mind its connection with the things which are unseen and eternal; and then, in its deviations from what has been revealed as the true order of man's procedures, and the Divine intention meant to be fulfilled by them, as well as from its own progress and development, we shall gather further knowledge of the essential character of the institutions existing in the midst of us; and we shall obtain admonitions in contemplating them which we may profitably use for our guidance and instruction.

This comparison, unneeded in surveying the history of worlds where the true form of moral life is perfectly embodied, has ever been in the view of those holy prophets who have been raised up for man's special instruction since the world began. And the inferences which they have thence obtained, and the lessons and warnings which those inferences furnish, have been fully recorded in the scriptures of the Old and New Testaments. After disclosing the nature of the universal order and its manifestation upon earth, one of the main purposes of the Holy Volume is seen in its commentaries on those departures from that order which we observe in man's actual history from the beginning.

So, in constantly enlarging disclosures has the prophetic ministry brought out the nature of the heavenly dispensation and of its laws, in the amplest significance. And whereas it was at first set forth only in outline, and in the agencies we see employed in its fundamental principles—now, in the agencies we see employed in its fulfillment, in the disclosures of the constant superintendence which the Mediator has been exercising over it, in the numerous illustrations of the principles which it involves, and in the occasional glimpses into the history of those communities amidst which its progress has been carried forward—we, who are present in this advanced stage of its progress, can see this dispensation in its gloriously enlarged, if not in its plenary significance.

In every part of it and in all its applications, it now stands forth grandly and impressively developed. This enlarged view comes forth, and these detailed lessons from it are supplied immediately after the great catastrophe which closed the history of man's earliest generations.

From the circumstances of the antediluvian life and progress, few inferences of practical use and application for later periods could be derived. Hence the notices of the sacred record respecting that first age of man's history are scanty and imperfect; nor are any sure conclusions supplied by them.

We can see, indeed, that living teachers, endowed with a prophetic insight, were then needed to keep before the minds of the fathers of our race the true form of the Divine order, and the laws in obedience to which they might conform to it.

But the ministry of those earliest seers was carried on with reference to temptations and in rebuke of evils wholly unlike those which prevail among ourselves, and it was not until the prophetic witness might be truly serviceable in our welfare that it began to be recorded. Then, among the many lines of human progress, one especially fitted, and, therefore, called and chosen for this end, was used to set forth distinctly in our view the features of the heavenly economy and the lessons supplied by man's use and improvement, and also by his disregard of it. Here, accordingly, we shall give our chief attention to that line of human progress which, luminous throughout with heavenly effulgence, and casting also an interpreting light on all sides of it, has been traced for a considerable period.

If we know little respecting the particulars of any other history, especially in the inner life and meaning, this, as a specimen and illustration of all others, has been described with sufficient fullness.

And now, therefore, looking back through pages of the familiar record, while with the help of the prophetic ministry, we keep the genuine development of the Divine purposes constantly in view at every stage of our long progress, we shall proceed to set forth the chief and most profitable inferences which, in this manner, have been furnished.

In this review, we are first reminded of the need of recognizing the purely instrumental character of the remedial institutions which are set up in the midst of us, and the fact that their significance only comes forth when we connect them with the emergency wherein they originated and with the ends they were appointed to fill. We have seen that they are necessary in consequence of the derangement of our individual nature and our social relations. They have been set up that we might take our place in the universal order and that we might therein be submitted to influences and take part in movements from which we must have been otherwise excluded.

By his own wilful act, man shut himself out from that fellowship of immortal souls into which he had been brought, and could not move forward with them in their progress. And these institutions were established, and they are still maintained, that he might be freed from these disabilities and disadvantages; that, notwithstanding the obscuring darkness and the obstacles which have gathered around him, he might be enabled to see his true place in the universe, and his appointed calling, and that, overcoming all hindrances, he might be empowered to act out the character assigned to him and move forward in the progress to which he has been summoned.

Here we see the final cause and reason of the assumption of our nature by the Mediator and of all the gracious manifestations of Himself from the beginning of our history. For this end the church fellowship was instituted, its offices and ordinances set up, and all its developments in its onward and enlarging progress ordered and controlled.

All its appointments are meant to help in forming and training our spiritual habits into accordance with those which are prevailing in the spheres of the unfallen. The proclamation announced by it, the witness it maintains, the celebrations of sacrifice and worship enjoined in its assemblies, the influences of purity and strength, and the nobleness which flows forth from it, are means whereby we may govern and subjugate our will and affections, and live in fellowship with God, and the unfallen members of His family.

By means of its agencies we can help one another in the efforts and sacrifices required from us. We can give to our brethren, and receive from them, aid and sympathy and counsel, even as these services are mutually rendered by those beings who have not gone astray from their allegiance; and we can find them channels for the development of our activity according to the laws of their exalted life, and in harmony with the services which are perfectly fulfilled by them. Through the office and ministry of our sacred representatives, we acknowledge these obligatory bounden services; as, in consecrated places and times, we make an acknowledgement, such as the unfallen render, of the universal supremacy of the Divine Government, and of the fact that every season and all space are subjugated to God. It is so, likewise, that we recognize the intermediate state as an appointment instituted to complete our training for the higher positions to which we have been summoned. And in similar aspects must we regard as purely instrumental every provision that forms part of the heavenly dispensation. Each one of them may either be looked upon as a testimony that we are restored to our true place in the heavenly kingdom, or as one of the means which may enable us to realize our position and help us in the discharge of the duties to which, as citizens of that kingdom, we have been summoned.

In this fundamental aspect do the supplementary and supernatural provisions of our earthly economy come forward in our view.

But then the tendency of that very estate, lowered, carnalized, darkened, as it is, from which it is their purpose to lift us up, disinclines, if it does not disable, men to recognize them always in this subordinate instrumental form, as signs and means; to think of, and to use them exclusively in, that relation; and then to pass through them to the scenes and monuments of that universal order whereof they testify, and with which they are connected.

Instead of looking through these agencies to the things eternal and unseen which they were meant to disclose and with which we are connected by their means, men have ever been prone to rest in their mere formula and framework, or have only partially regarded them in their logical or their imaginative aspect.

In their very presence, conversing with and using them, the mind has been wearied, if it has not altogether failed, in realizing their great significance. Instead of being recognized as bright and glorious with that heavenly life which, in fact, glows and radiates through every one of them, they have presented the dull and sombre hue of an earthly framework. Or if some of their heavenly connections have been recognized and their higher aspects of grace and beauty been discerned, men have not looked through them into the wide and glorious vision which they disclose, or used them for the discovery and practice of those habits which the realities seen in that disclosure, the society revealed in it and the prospects it opens out, are urgently requiring.

J. W. Rankin.

Miscellaneous.

BEHOLD THE LILIES!

Behold the lilies of the field
How beautiful and fair;
Their fragrance as a breath of heaven
Refreshes all the air.

No sordid labors bow them down,
Nor dull depressing care;
They only tell of God's great love,
And that is everywhere.

The wings of morning are too slow
To bear us from His sight;
The midnight has no shadows deep
To hide from us His light.

If not a sparrow falls to earth
Unnoticed by His eye,
Will He, our Father and our Friend
Unheeded pass us by?

Shall we not learn from fading flowers—
Frail children of the dust—
To lay our cares before His throne,
And in His mercy trust?

There's not a care that weighs us down,
Nor blinding tears that fall,
Nor sorrow piercing to the heart
But He beholds them all;

And offers us with tender love,
Mid dangers and alarms,
A refuge for our souls within
His everlasting arms.

—Frances E. W. Harper.

THE MULE IN WAR: A STUDY.

BY A WARLIKE CORRESPONDENT.

Some time ago the dispatches from the Transvaal brought news of the first disastrous defeat of the British at the hands of the Boers. It was given as the cause that when the firing became hot the mules carrying the British guns took fright and decamped with them, thus rendering their British allies well nigh defenceless. Some doubt is cast upon this story because no court-martial has been called to try these mules. It is well known that whenever an army is whipped a court-martial is called to find out who whipped it, or whether it was whipped so badly as it thought it was. In this bloodless way defeat has often been found to be victory, and after the commanding officer has been warned not to do so again, he is degraded and retired on full pay.

But the dispatches may have stated the truth after all, for General Grant recites an instance in the Civil War where the mules became frightened in battle and broke, though in this instance they rushed *towards* the enemy, and throwing him into confusion, won a victory for their side. The British mules ran the other way. There is something more than accident in the different directions taken by the two sets of mules. The American mule was loyal to the Union, and what was thought by General Grant to be fear was enthusiasm, and the supposed stampede was really a charge ordered by some mules of superior martial spirit.

What, then, caused the mules in the British Army to run away from the enemy?

In the first place, mules are natural duelists; they are not good platoon fighters A mule likes to engineer his own strategy and let drive his dum dum heels when the victim is fully inveigled

In the second place, these mules are American uitlanders, as little in sympathy with the English as the other uitlanders are in sympathy with the Boers

In the third place, there were extenuating circumstances; imagine these mules, far from home, grieving over the fields of Arkansas and Mississippi, going along in the line of battle resolved, as unpalatable as it was, to do their duty till a chance offered to do their drivers.

We may even imagine each mule, as the opportunity offers, dropping a muleteer (with his heels) ever and anon, but still he is cruelly goaded on. Suddenly a veldt looms up before him; not an ordinary veldt either, but one flanked on either side with a copje fierce and rampant, and all at once hurtling through the air he sees a large l a-a-a-a-ager ! Can it be wondered at that a poor mule, having seen the plantation hands of the South "jump juba," and heard how the Boers made the English jump Majuba, should surmise that death was at hand, and proceed to take leg bail? The mules did not intend to take the guns, these simply followed because of the ties that had been established between them.

In order that this mule matter may be perfectly clear we desire to submit a few reflections that are justified by the gravity of the aspersions cast on these American productions.

The mule has been designated as the animal without honorable ancestry or hope of posterity, but between the two limbs of this definition lies an immense area of activity and influence.

The association in American life of the Negro, forty acres and a mule has been taken by some as synonymous with that unholy trinity, the world, the flesh and the devil, but in the Transvaal war now going on the mule is seen in dissociation from his colleagues, as a warrior. These mules are mainly from America and would naturally be supposed to be in sympathy with the English on which side they are used, because they speak that language. It may not be that they speak it in its purity, for a mule in full oratorical action speaks a rip-roaring *patois* that while not so rippling as Louisiana Creole, nor so swinging as Cuban Spanish, is more sonorous and bifurcated than either Still they speak English in essence The searching and strident insistency of the *hee* strains in mighty union with the bucking boom of the *haw* halloos; when taken in connection with the infecundity that gives point to his morals and the shingled hair that adorns his tail, might well suggest the use of the army mule as both the bugler and mascot of his regiment, were it not for a slight impediment in his will that in moments of excitement renders him orally inactive and affects his left hind leg with St. Vitus' dance to such an extent as to produce retreat among his colleagues where a charge upon his enemis has been ordered. This *penchant* for unlimbering his sinister limb and lamming the circumambient ether into hoof-holes through which the air rushes in in a distinct draught, has led to many a man's catching his death of cold.

It is not our purpose to go very deeply into the psychology of the mule, though he has some; for the lack of reference works in our great libraries and the death of all original investigators make this an exceedingly difficult department of learning. The mind of the mule is well stocked, but scholars who have paid some distant attention to the twitch of his tail, the angle of his ear, and the relaxation of his hinder flexors, anterior to pedal fire works. express serious doubts as to what is a mule's *lore* extremity, his head or foot. The truth probably hinges upon a question of orthography. Some argue that to omit the "w" is inexcusable since the mule himself never omits to double you when he lands. But this is not conclusive.

There is no evidence that the mule honors his father and his mother, yet his days are long upon the earth; still this proves nothing, as he so shortens the days of others that the average is kept all right. But some distinguished *savants* have condemned the mulishness that refuses to recognize its father because he is an ass. We agree with them, for if the father is an ass, the son is an assassin who heels men but to slay them, and that is worse we are sure. There is no correctness in the thinking that saddles contempt upon an ass for having a son of both assinine and equine qualities, especially when the zoological quadroonped does honor to both sides by refusing to continue the subject beyond his own generation Such a son reflects credit upon such a father; for while there is more of the mule, he has his full quota of assinine flesh, only the surplus and excess being horse.

The old Romans called a woman a *mulier.* The reason is not clear unless it be that nothing passes her unnoted. Certain obsolete scientists have maintained there is only an accidental similarity of sound in the words, but this is not the position of Humboldt.*

Certain teamsters in Texas assert that no one ever saw a dead mule. This probably is not true, but is explanable by the fact that no one who ever went near enough to ascertain the degree of a mule's deadness, lived to state his conclusions; for with a still mule, things are not what they seem. It is stated on high authority that even after a post moribund mule began to swell, he killed the man who discovered the swelling, for the man's foot slipping, he fell against the mule's hoof and died the usual death. However that may be, no dead mules are reported in the casualties from the Transvaal It may be that they are censored out by the unseen censor; but so it is at any rate.

Of course, the subject waxes more and more difficult as we proceed. Great questions arise here in astronomy, such as, Why does the man a mule kicks see stars? questions in mathematics, such as, How is it a mule can square himself in a circle; in natural philosophy, such as, Why does a mule's leg, once set in motion, continue in motion and in the same direction unless acted upon by some external force? in chemistry, such as, Is it disproof of the Atomic Theory that not an atom of a mule kicked subject remains?

It is clearly a subject too deep for us, and must be relegated to the puzzled consideration of specialists made and provided for the purpose At any rate, the mule factor must hereafter be studied in modern courses on gunnery in our military schools, and it is to bring this about that this article has been written.

---

* See Humboldt's works.

NEW ENGLAND AND BOER CIVILIZATION.

For some reasons, the descendants of the Puritans who settled New England must sympathize with the Dutch farmers of the independent States of South Africa in their present struggles against Great Britain. Only thirty years separated the first settlement of the Dutch at the Cape of Good Hope from the landing of the Pilgrims at Plymouth Rock. The voyagers of the *Mayflower* had lived in hospitable and tolerant Holland, before emigrating to the wilderness of the new world, and the present Dutch farmers of Transvaal, Orange Free State and Cape Colony, are the direct descendants of the Hollanders who gave our ancestors an asylum where they could exercise their religion untrammeled by the bigotry of the king and the English Established Church.

Nowhere else has there been a colonization more similar, in essential characteristics, to the Puritan colonization of New England and the Dutch settlement of South Africa For natural causes, incident to the flow of the world's commerce and white population, New England and North America developed far more rapidly than did South Africa, and with the interesting result that these Dutch communities, at present focussing the attention of the world, bear some striking resemblances to the New England of years gone by. Our orators on New England anniversary occasions are fond of expatiating on the startling virtues of the early Puritan commonwealth With all their faults, our ancestors, we are accustomed to think, laid the foundations of one of the greatest of nations If narrow in their theology, they possessed rugged qualities in family and political life, which were grandly Roman in their combined simplicity and power. Nowadays, we bewail the loss of many of those cardinal features of our earlier life—the absence of luxury, the religious devotion, the pure home relations, the large families. Instead of them, we note the immense growth of material ease, the decline of religion, the looseness of the matrimonial tie, and the declining birth rate among the cultivated and wealthy. Our modern civilization is far more splendid, yet there is hardly a clergyman in New England to day who would say that in intrinsic power and raw material for future development, this section compares with the New England of seventy-five years ago. Now the Dutch of South Africa possess many of the faults and many of the virtues which distinguished our own Puritan forbears

Modern thought may sneer at the antiquated theology of the Boers, yet it is the same theology that helped build up New England. The South Africa Dutch, moreover, are pure in their domestic relations. Froude saw in their home life an obedience to parents "as strict as among the ancient Sabines," and he might also have likened it to the rigor of the parental authority among the earlier inhabitants of New England. The Boers, too, are very prolific, raising large families, like the New Englanders, and this is a source of great strength to a people of their position in the wilderness. In their stubborn and unquenchable love of independence, and their remarkable aptitude for statecraft and diplomacy—President Kruger, a mere Dutch "peasant," has no superior in diplomatic fence in the present British cabinet—the South African Dutch, finally, are most impressively like that race of Yankee farmers which produced the Adamses, the Hancocks, the Shermans, and the Websters, and which were unconquerable through the years of the war for independence.

The formidable difficulties which the Dutch farmers now face are exactly those that would have descended upon the farmers of New England had the world's most profitable gold mines been discovered in their territory. Suppose the conditions were reversed—that South Africa had been rapidly developed after the original settlements instead of New England and North America Suppose that New England to-day really had a civilization something like that in existence seventy-five years ago, that it was an independent State after the manner of the Transvaal, and that suddenly a vast immigration of gold seekers, capitalists and speculators from foreign countries should descend upon it. Is there any doubt that the "Outlanders" in New England would consider the Yankees a backward, uncouth, bigoted, uncivilized race, who were standing in the way of business? That the "natives" would have been abused, ridiculed, and misrepresented is obvious enough, since our ancestors, as it was, formed a butt for the ridicule of English and French travelers very far into the present century.

. . . . They are the hardest to root up because of the tenacious virtues they possess, and because they have the best quality of white European stock—the Teutonic. The infinite trouble Great Britian is now having with the Boers only confirms the claims made as to their high natural powers as founders of commonwealths. The courage of their present attitude in facing the mightiest empire of history deserves the admiration of the world. It is possible that in making a deadly enemy of so virile a race British imperialism will over-leap itself and make its most terrible blunder since the American Revolution.—*Springfield Republican.*

— —

MUSICAL TASTE IN ANIMALS.

Some years ago my father lived in an old hall in the neighborhood of one of our large towns The grounds were extensive It was his delight to have a sort of model farm, which gave me many opportunities of studying the different characters of the various animals upon it. Then I saw the influence of music upon many of them. There was a beautiful horse, the pride and delight of all; and, like many others, he had an unconquerable dislike to be caught. My father had so trained him to obedience that he gave very little trouble. A whistle and a wave of the hand, and Robert would come to be saddled But, if left to our old gardener, Willy he would lead him a chase, generally ending in defeat. One very hot summer day I was sitting at work in the garden, when Willy appeared, streaming with perspiration "What is the matter, Will?" "Matter enough, Miss! There's that Robert, the uncanny beast! He won't be caught, all I can do or say. I've give him corn and one of the best pears off the tree; but he's too deep for me. He snatched the pear, kicked up his heels, and off he is, laughing at me at the bottom of the meadow."

I was very sorry for the old man, but I did not clearly see how to catch the delinquent. I could well believe he was laughing at our old friend, for he was a curious animal.

"Well, Willy, what will I do? He won't let me catch him, you know."

"Ay; but, Miss, if you will only just go in and begin a toon on the peanner, Cook says he will come up to the fence and hearken, for he is always a-doing that. And maybe I can slip behind and cotch him."

I went in at once, not expecting my stratagem to succeed. But in a few minutes the saucy creature was standing quietly listening, while I played "Scots wha hae wi' Wallace bled." The halter was soon round his neck, and he went away to be harnessed, quite happy and contented.

There was a great peculiarity about his taste for music. He never would stay to listen to a plaintive song. I soon observed this If I played "Scots wa hae," he would listen, well pleased If I changed the measure and expression, playing the same air plaintively, as, for instance, in the "Land o' the Leal" he would toss his head and walk away, as if to say, "That's not my sort of music." Changing to something martial, he would return and listen.

In this respect he entirely differed from a beautiful cow we had She had an awful temper. Old Willy used to say, "She is the most contrariest beast under the sun." If she were in one of her ill humors, it was with the greatest difficulty she could be milked She never would go with the other cows at milking time. Nancy be milked with *them!* That was a thing not to be thought of. She liked the cook, and, when not too busy, cook would manage Miss Nancy. But, if she were not very careful, up would go Nancy's foot, and over would go the milk-pail. When the cook milked her, it was always close to the fence, near the drawing-room. If I were playing, she would stand perfectly still, yielding her milk without any trouble, and would remain until I ceased. As long as I played plaintive music—"The Land o' the Leal," "Home, Sweet Home," "Robin Adair," any sweet, tender air—she seemed entranced. I have tried her, and changed to martial music, whereupon she invariably walked away.

I could give many instances of a love for music in animals. I will give another. I was sitting in the drawing room one evening. singing to mamma. It was a double room, with double doors. She was in one where there was a lamp. In my room, which was unlighted, the window was open and close to the window was a stand for music When I ceased playing I heard a peculiar sound, and was conscious there was something in the room. I called for a light. There, sitting on the stand, was a large white owl. He looked far less surprised than we did In a minute or two he stepped quietly out of the window and flew away. After this we did not leaver the lower sash of the window open; but the owl still came and sat upon the stone outside, listening.—*Chambers's Journal.*

THE DEATH OF ADAM.

The day of Adam's dissolution rapidly approaches Then as now, sooner or later, the longest lived, must die. "*He died*," can be said of all the race, save Enoch and Elijah. "And all the days that Adam lived were nine hundred and thirty years:* and he died." (Gen. 5:5). But how? Unless the religious and indeed we might say the whole nature of man has radically changed we can fairly conclude as to the incidents of his death hour. Personally his mind rested upon the past: Eden. the Fall, the Divine voice; the Expulsion, the Grief, the flaming Cherubim—the centuries of sunshine and shadow. Was Eve alive, we cannot doubt her presence by the side of the expiring couch. Of this last converse between them—it was such as two wedded souls are wont to have: their mutual woes and joys. And then the children! Cain, Abel. Seth, each was remembered. But how differently. Silence the most ominous at the mention of him who is rated the first-born. Mother heart then as now, was ready to ask:

"Where is my wandering boy?"

Poor Abel; Ah, the mention of name brought tears. As to Seth what would be more in keeping with the promptings of our own common nature than to have him call Seth, with whom we cannot doubt, the first parents made their home and linked their destiny Seth the religious. But be not too curious to know the full transactions—the thoughts and words of this last interview. We cannot doubt that it turned upon God and the religious destiny of the race. And so the day wore away. The flow of sandaled feet toward the fated domicile gradually abated. The whispers of inquiry ceased. The quiet of evening approached. The call upon the name of the Lord had been made The hills brought the departing shadows of the sun, which, somehow had shown with singular brilliancy during each fleeting hour. As it dropped like a ball of gold beneath the horizon the eye of the dying patriarch caught the scene. Too feeble to rise, his great black eye saddened by the tears of centuries, rested upon it. He saw God: "Under his feet as it were a paved work of sapphire stone and as it were the very heaven for clearness." And upon the nobles round him—who shall say that it was not then as in the ages after "upon the nobles he laid not his hand; they beheld God and did eat and drink."

---

* "Some natural causes may be assigned for their long life in those first ages of the world. It is very probable that the earth was more fruitful, that the productions of it were more strengthening, that the air was more healthful, and that the influences of heavenly bodies were more benign, before the flood than afterwards." —Henry's Comment.

> "Suffice it if—his good and ill unreckoned,
> And both forgiven through God's abounding grace—
> He finds himself by hands familiar beckoned
> Unto his fitting place."
> —Whittier on Death.

Off the heavenly scene, all eyes present, turned again toward the common father of them all; but he was not. The eyes were closed; the arms folded; the limbs straightened, as though ministering hands had performed these offices of love. Adam was no more. He was dead.

> "All was ended now, the hope, and the fear, and the sorrow,
> All the aching of heart, the restless, unsatisfied longing,
> All the dull, deep pain, and constant anguish of patience."
> —Longfellow's Evangeline.

And with him in a way the First Dispensation, officially, may be said to have closed; The "first period of the world." *

—From Bishop Tanner's History of Dispensations.

STUDY OF EVANGELINE.

Having examined the central motive of the poem and its relation to the background, we may now study the methods or means by which the poet made his work effective. The most telling results in literature, and in art generally, are accomplished by the use of contrast "Evangeline" is divided into two parts with the object of contrasting one with the other. In Part I. we have a narrow environment, a peasant village painted in softened colors like a scene in Theocritus,—simple village folk without a thought or a care for anything beyond the narrow horizon. Part II is scattered over a continent; its horizons are boundless and vast. No contrast could be sharper All that was idyllic in the first scene is ruthlessly destroyed save only woman's devotion which is made all the stronger by the

---

* "The ancient Arabians tell us that Adam was buried at Hebron, in the cave of Machpelah, which Abraham, many years after bought for a burying place for himself and family."

awful calamity. The poet works constantly with contrasts. The picture in Part I. is purposely heightened. The actual Acadians were far more robust and worldly than Longfellow has made them. Everywhere there is a soft, poetic atmosphere It is the dreamy Indian summer; the closing days of a bountiful harvest; it is holiday the feast of betrothal, with dancing and innocent joy; tomorrow Evangeline and Gabriel are to be married, and to move to the home that the love of the village has helped them to prepare. The scene changes in an instant The two pictures of the old man, who is drawn as a type of the simple villagers, now at his fireside serene and trusting, now on the shore haggard, dazed, helpless, mark the suddenness of the stroke and the sharp contrast. The blacksmith and the old farmer are admirably contrasted. The inertness of Gabriel, who is but a phantom in the poem, a mere fog of a man, throws into sharp contrast the energy, the devotion, the patient persistence of Evangeline. Study the poem for its contrasts; note each one. The poem is full of them.
—By Prof. Fred Lewis Fattee. The Chautauquan for January.

"IF I ONLY HAD TIME."

Ruskin keeps on his table a handsome block of chalcedony, on which is engraved, "To-day "

We all know people who according to their own account, would be very philanthropic if they had but the time; who would visit the sick, relieve the poor and comfort the widow and fatherless in their afflictions did leisure permit.

Others would have become great authors, singers, orators, inventors, statesmen, if only they had the time. But, alas, they have absolutely no time—no more than two or three hours a day at most, and what does that amount to?

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

An education that would adorn a man of letters, or qualify a college professor, has been secured in the fragrants of leisure that are often wasted because they are so brief.

You will never ' find'' time for anything. If you want time, you must take it.

If a genius like Gladstone carries through life a little book in his pocket lest an unexpected spare moment slip from his grasp, what should we, of common abilities, not resort to, to save the precious moments from oblivion? What a rebuke is such a life to thousands of young men and women who throw away whole months and even years of that which the 'Grand Old Man ' hoarded up to even the smallest fragments. Many a great man has snatched his reputation from odd bits of time which others, who wonder at their failure to get on, throw away. In Dante's time, nearly every literary man in Italy was a hard working merchant, physician, statesman, judge or soldier.

Rufus Choate used to lay out a course of study in the classics practically parallel with that of the young men in Harvard University, and by improving the few spare moments which his immense practice left him, would keep pace with the students, year after year.

The earlier works of John Stuart Mill was written in the intervals of official work while he held the office of principal examiner in the East India house, in which Charles Lamb, Peacock, the author of "Headlong Hall," and Edwin Norris, the philologist, were also clerks. Macaulay wrote his "Lays of Ancient Rome" in the war office while holding the post of secretary of war It is well known that the writings of Arthur Helps are literally "Essays Written in the Intervals of Business."

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor. The worst of a lost hour is not so much in the wasted time as in the wasted power. "If you are idle, you are on the way to ruin, and there are few stopping places upon it. It is rather a precipice than a road," says Beecher. Let no moment pass until you have extracted from it every possibility. Watch every grain in the hour-glass. Let your record be "No moment wasted, no power perverted, no opportunity neglected."

"There are moments," says Dean Alford, "which are worth more than years." We cannot help it. There is no proportion between spaces of time in importance or in value. A stray, unthought-of five minutes contain the event of a life. And this all-important moment —who can tell when it will be upon us?

Drive the minutes or they will drive you.

Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what he is revolving in his mind at every opportunity—and I will tell you what that young man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eye whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life. An officer apologized to Gen. O. M. Mitchell, the astronomer, for a brief delay, saying he was only a few moments late. "Only a few moments late!" exclaimed the general. "I have been in the habit of calculating the value of the thousandth part of a second."

A crown fit for a king can be made out of the sweepings of a gold-smith's shop. So an hour or two saved by Napoleon might have made Waterloo as proud a remembrance for France as it is now for England

Some squander time some invest it, some kill it. That precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend too exclusive application to our callings. It would tinge and color the day as the drop of ruby liquid imparts its hue to the gallon of water in a druggist's globe

Four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—*Success.*

OUR EARLY WOMEN WRITERS.

Our first women writers delighted in pensive musings. They seemed to consider rhyme and rythm the natural result of sorrow and disappointment; and if we were to judge of the women from their poetic effusions we would be justified in pronouncing them a melancholy set. For on looking through any of the earlier publications to which women contributed, we are likely to find poems entitled, "Lines on the Death of a Friend;" "To My Dead Canary;" "Passing Under the Rod;" "The Deceived;" "Earth's Weary Ones" and perchance some of Miss Elizabeth Bogart's poems, over her nom de plume of "Estelle," with such prosaic titles as "I Knew Men Kept No Promises;" "He Comes Too Late;" "Give Me Back My Letters." * * *

Another writer who served to lighten the hearts of many, although at times her own was sadly burdened, was Sara Willis Eldredge, sister of N. P. Willis, and known as ' Fanny Fern," which she assumed in remembrance of her mother's love for the sweet fern which she always gathered when walking with her children along the country roads. For a while Mrs Eldredge managed to support herself and one child by writing for two papers, receiving in all six dollars a week. In 1853 a volume of her short stories appeared as "Fern Leaves from Fanny's Portfolio," over 80,000 copies being sold in a year. Other books followed, among them a juvenile work entitled "Little Ferns for Fanny's Little Friends." These brought her over $10,000 within two years from the date of their publication.

In 1854 she accepted an offer from Mr. Bonner to furnish one article a week for the New York *Ledger*, receiving upwards of seventy-five dollars per column, (Mrs. Eldredge refused the offer of $75 and it was raised), and for eighteen years she never missed a week in furnishing one of her spirited articles on whatever subject came to her mind.—C A. Urann in the *Chautauquan* for January.

BLUNDERS IN PUBLIC SPEECH.

Collectors of blunders in public speech may now preserve two more mixed figures. The first comes from a reporter's account of an address, which says:

"'The speaker likened the business college (the only school in the world that fits young men and young women with a business education) as the gateway to the commercial whirlpool, wherein all must be well equipped who hope to ascend the ladder to success, and bespoke for it a permanent and indispensable place as a factor in fitting young men and young women for positions of usefulness."

The second is ascribed to an aspiring young orator of the South, who commenced his speech with:

"Ladies and Gentlemen:—The apple of discord has been thrown in our midst, and unless nipped in the bud, it will produce a conflagration whose waves will deluge this fair land with anarchy.—*The Chautauquan* for January.

* * *

Easter Sentiments.

The scramble for office which is going on in our church, ought to be a sufficient guarantee that the ministers will not fail to do their duty at the coming Easter Our church should enlarge so as to make room for these office-seekers, especially Bishop-seekers; for the more territory our church covers, the more official representatives will be in demand. I never saw a time in our church when promotion to office was in the demand that prevails to-day. Every minister, therefore, who can do anything to enlarge our Zion, should lay to his help and hand. God grant that Christ and wisdom may go together.

H. M. TURNER.

Easter morn heralded immortality to man. It was on that day that the light of the other world broke through the night of death, and life stood conqueror at the empty tomb. Beautiful Easter, thou birth day of hope!

WESLEY J GAINES.

The phase of Christian doctrine in which men most delight, whether found in the Scriptures or in the Apostles' Creed, whether in the Thirty-nine Articles of the Establishment, or in the Twenty-five Articles of our own Church – is that that teaches the final re-union of soul and body in the resurrection. There are mysteries connected with it, we know; but that which is settled is, that finally soul and body are to be reunited: and in such a way as not to destroy personal identity To the average person, the thought is most pleasant, that, in some way or other, the dear old body is still to be our company all through eternity.

BENJAMIN TUCKER TANNER.

It seems so appropriate for Easter to come in the spring of the year, when vegetation that has slept, seemingly in death, during the cold winter, is returning to life; when the frozen earth has become moist again and offers a helping hand, and the sun says: ' No difference how anxious you may be I must furnish the rays that will cause a general resurrection in nature '' Since the principal elements in nature combine for revivification in obedience to the fixed laws of God, why not thus of all mankind? And since these elements contribute to assist each other in the way of life, why may not all human life re-awake, assisted by the power of God?

A. GRANT.

LIKE HIM.

When I awake, my eyes behold
Him in eternal light,
I shall be satisfied and hold,
Through time unmeasured and untold,
His glorious image bright.

Like Him this transformed life shall be,
And know as I am known,
As more and more His light on me
Shall shine and I eternally
Approach His sacred throne.

B F. LEE.

—

There can be no brighter day in all the year for the Christian than that on which arose in renewed splendor his Sun of Righteousness. Rain, clouds, mists and murky darkness cannot obscure the brightness of this day, for it is a light shining from within out upon the darkness and unquenchable by it

"Now is Christ risen from the dead and become the first fruits of them that slept." God grant that we all, in the ripeness of time, follow our First Fruit in a glorious resurrection!

M. B. SALTER.

—

Read Genesis xxii: 1-19. What was the meaning back of Isaac after he had been laid upon the altar and the knife raised to slay him, but the shadowing forth of Christ's resurrection? As the binding upon the wood prefigured the sacrificial death of Christ, so the unbinding and the surrender to his father the third day from the time the command to sacrifice him was given, prefigured the risen Christ. Significant type, radiant with the life of the risen Jesus.

In the grandeur of its character, in the immensity of its results, it is not excelled by any other event of the Incarnation. It is to Christianity what the soul is to the body; what the keystone is to the arch—imparting strength, security and power to every doctrine of the Inspired Word. The resurrection of Christ the Lord, in all ages is the life and light of the Church and of the world; throwing its bright, soul quickening influence abroad to be felt by patriarch, prophet and Christian, now and forever. Amen!

JAMES A. HANDY.

—

Easter is the one great commemoration which appeals to a sentiment common to each of two widely different classes of people, viz: those who do and those who do not accept the faith immediately involved. To the Christian Church, Easter stands out as the most central unit in the world's history, as momentous as the creation and just as sublime as the advent of Him who died upon the cross. In the faith of the devout believer, creation without redemption would have been an awful event.

WILLIAM BENJAMIN DERRICK.

Editorials.

FRONTISPIECE.

What can be more appropriate for this special Easter number than the picture of the revered Bishop H. M. Turner whose efforts in behalf of Missions, especially in Africa, will hand him down to latest posterity as the greatest ecclesiastical pioneer the race has ever produced. Of tireless energy, versatile powers and full of the buoyancy of hope, he has gone unvaryingly on his way till our missionary work is fast becoming the most important branch of the church activities. He has been for years a greatly overworked man. and nature has at last resented the constant strain put upon her by prostrating him; but it is the wish and prayer of all that he may, by heeding the warning, live to bless, guide, and advise the church he has been so large a part in making He will stand in the history of African Methodism as its greatest promoter of missions, its most daring pioneer and widest traveler.

THE XVI VOLUME.

The present number completes the XVI volume of the REVIEW. It also completes the first quadrennium of the present editor, who must submit his stewardship to the General Conference which meets in Columbus, Ohio in May, 1900.

The work has been a source of great delight to us and the co-operation which the scholars and writers of the race have so freely extended in making these pages worthy the perusal of thoughtful men is reckoned as of inestimable value to the cause we represent – the presentation of the ripest thought of the Negro in all lands.

The sixteen volumes of the A. M. E. CHURCH REVIEW, reaching back to 1884, will be found, on examination by those fortunate enough to possess them, to be an encyclopœdia on all subjects affecting the race, such as cannot be found anywhere else.

We feel somewhat like delivering the editor's farewell sermon, after the fashion of a Methodist minister going up to conference, but we shall desist and compromise on *au revoir*.

EDITORIAL DIGEST.

Our opening article is by **Dr. P. W. Walls**, pastor of the A. M. E. Church in Hot Springs, Arkansas. He treats, under "*Some Thoughts in Man's Personality*," of the completeness and distinctness of man's being in contravention of the pantheistic view that he is an inseparable part of a non-individualized whole which is God. The question of the freedom of the will is necessarily involved and on this the writer stands, as logically he must, for perfect freedom. He rejects the idea that God is the author of sin and meets the claim that motives to an evil course sometimes overwhelm and compel, by showing that God always presents to the sinner stronger motives for right doing.

—

Prof. Geo. M. Lightfoot, of Howard University, Washington City, defends the higher culture, meaning the study of the ancient and the modern languages, in a scholarly paper called "*The Function of Language in the Secondary and the Higher Education.*"

Proceeding to show that our civilization is distinctively European and that, in turn, based upon Greece and Rome, he develops the idea that the Greek and the Latin languages are but expressions of these civilizations, their grammar and idioms being as necessary to an understanding of them as the sentiment they give forth. And even where one does not delve deep enough to come to this benefit he reaps a mental advantage from the activity that puts him in possession of the beginning of these tongues which, in a contest with those denied such study, would show the former's superiority. Dr. W. T. Harris is quoted in this connection.

Prof. Lightfoot gives figures to prove that despite the utilitarian movement that threatened to dethrone, if not to exile, the ancient languages a few years ago in our colleges, a strong reaction is taking place.

—

"*An Inside View of the Public Schools of Brooklyn,*" by S. R. Scottron, Esq., a member of the Brooklyn School Board, gives a highly interesting account of what has been done to destroy the color line in these schools during the past ten years. This has all come about from the growth of public opinion and not by any enactment of the law-making power; for both the constitution of the State and the charter of the city of New York provide for separate schools, if the School Board desire to have them. The most noticeable fact pointed out by Mr. Scottron, however, is that there are some twenty colored teachers employed in these mixed schools. The social effect of disbanding the race schools, according to Mr. Scottron, has been to scatter the dense colored colonies of "down town" regions to all parts of the city, especially to the suburbs where they occupy neat, cozy homes, dress better, and are in improved circumstances altogether. Mr. Scottron is the third colored member of the Brooklyn School Board, Dr. Philip A White having been the first and T. McCants Stewart, Esq., the second.

—

DR. R. C. RANSOM, of Chicago, always forceful and suggestive, in "*A Programme for the Negro,*" brings before us the declarations of the Tuskegee Negro conference of February, 1899, and the subjects discussed at (1) the National Association of Colored Women in Chicago, (2) at the National Afro American Council, in Chicago, and (3) at the Hampton Negro Conference, July, 1899 From these, considering in one view the character of subjects discussed, he seeks to discover what manner of thought and spirit of action the leaders of the Negro race present for its elevation and relief. There is everything to encourage in the fact that these programmes and declarations show, as Mr Ransom says, that the Negro "seeks to elevate the home and raise the domestic standard. He believes more in the efficiency of the moral forces and the educational advantages and opportunities"

—

Superintendent H. C. C. ASTWOOD writes on "*Social Economy,*" showing that the well governed home is the basis of just national government and that domestic economy precedes and directs social economy. He points out the increasing dangers arising from a growing plutocracy and aristocracy; and, on the other hand, from unions of labor that discriminate unjustly against a part of their own ranks solely on account of color. He pleads for a return to the principles laid down in the Declaration of independence, for the fair and full administration of the laws and for the honest extension of the elective franchise to every citizen legally entitled to it under our Constitution.

—

E. A. JOHNSON, ESQ., of Raleigh, N. C., author of a "School History of the Negro Race," gives us a new viewpoint in the consideration of the Negro's *status* in this country, by considering it as "*The White Man's Problem.*" His article is written in a very readable vein and will, once begun, be finished.

—

DEAN M. M. PONTON, of Morris Brown College, Atlanta, Ga., discourses upon "*The Plan of Salvation in the Light of Constructive Christian Scholarship.*" He argues that the Christian faith has nothing to fear from the consecrated scholarship that is examining anew its foundations; neither need the church fear the malignant attacks of destructive criticism, for that which is canonical and of God will resist all their attacks. It is a mistake to consider all suggestion of human agency in the formation of the Bible as inimical to the doctrine of inspiration as held by the fathers. Inspiration did not mean the effacement of individuality in the writer. In substance, Prof. Ponton says, God preserved the essence, but allowed it to conform in shape to the vessels in which he conveyed it to men. He says much in the Bible was misunderstood or misinterpreted by early commentators because they did not give due consideration and due emphasis to time, place and circumstance in the utterances of the sacred writers. Whatever else may be true, says he, we are not dependent upon scholarship for the triumph of this Book, for faith, simple and unwavering, will of itself overcome the world.

"*Man's Moral Deviation and God's Remedial Agencies*," from the pen of Dr. J. W. Rankin, shows the plan God laid down for sinless man, man's departure from it, and God's remedial provision for saving him from the destruction his course invited. Not many inferences for application to later periods can be drawn from the antediluvian world; it was by the development of the Divine purpose as unfolded by the later events of sacred history that we have been brought to see the provision made for saving a carnalized and apostate world. This comes in full force in the arrangement for a Mediator. Dr. Rankin maintains that the order of the divine records agrees perfectly with human needs as they arose; first, the fathers, as Adam and Noah, have their lives spread before us as history; then comes the dispensation of the prophets and, lastly, Him of whom they spoke, belonging to and fulfilling all needs possible.

EASTER SENTIMENTS.

Elsewhere will be found Easter sentiments by our Bishops which will be read both for the authors' sakes and for the thoughts they contain The Review hopes for the fullest returns ever made on that sacred day of our hope to the end that we may enlarge our borders both at home and in foreign lands.

THE RESURRECTION.

Easter is the birthday of the Christian's hope; for if Christ be not risen from the dead, then are we of all men most miserable, having rejected the saving efficacy of dead works and staked our eternal destiny on a myth, a child's fairy tale.

We need not enter upon evidence—the world is full of dreary tomes as dry, as profound, as convincing as Greenleaf on Evidence, but the Christian's evidence is the living Presence within, and to this the world must be invited if it would *know*, in the triumphant knowledge of the guileless man of Uz, that its Redeemer liveth. The truth of a spiritual thing can never be settled in the field of logic or polemics. The "I know, therefore I am'' of Descartes assumed, after all, the material fact he wanted to prove, and that assumption was drawn from his consciousness--the final arbiter of all knowledge.

Let a man go to Christ and seek a living relation to him and he gets a knowledge of a risen Lord that many of the doctors would like to have. Ye, then, who have passed from death to life, may rejoice in song with the birds, exhale the fragrance of sweet lives with the flowers, and leap with the little children in the joy and innocence of freedom from care, for ye have cast your burden on the Lord and He does sustain and comfort you.

THE GENERAL CONFERENCE.

Once in four years the African Methodist Church meets to revise its laws to meet new conditions; to examine its episcopacy, filling vacancies, adding to its numbers, and re-assigning its territory. It also requires an accounting from all its General Officers, of whom there are nine, elects their successors, and overhauls all the rigging of the church ship for a new quadrennial cruise. The church in this capacity is called the General Conference. It is inevitable that merit should seek approval and, in many instances, promotion at the hands of this body. It is equally inevitable that there should come into the field as factors of determination both the desire to do the will of God and to subserve the ambitions of men. That is simple humanity; it is not wrong save where the major consideration to do God's will is subordinated to minor ones.

We may feel assured, after consulting history and the storms we have already weathered, that out of the clash of opinion, the orison and the action will come forth the old church rejuvenated by the struggles and anxious to do fuller, broader, better service for God and man. Amen.

THE ECUMENICAL CONFERENCE ON MISSIONS.

On April 21, there will assemble in the City of New York about two thousand missionary workers from all over the earth—England, Scotland, Germany, Australia, India, Turkey, Japan, China, America and the islands—to listen, confer and advise concerning the work of bringing men to Christ. Doubtless, our own Missionary Secretary, Dr. H. B. Parks, will be present to give and take information helpful to the blessed cause. President McKinley is expected to be present. Many of the most learned men of the Old and New World will participate by addresses and otherwise. It is hoped to bring together enough curios, Bibles and religious books in many languages to form an extensive missionary museum, presumably to be permanent and housed in New York

No more important meeting is booked for the year in any country than this. It will hold over nine days. It is to be hoped progressive African Methodists will attend and gain inspiration.

RUSKIN.

The death of John Ruskin will lead to a revival of reading his works, and to that extent will win people from the frivolous fiction of the present day. Many who, having no training in art and yet lovers of the beautiful, have remained strangers to the charms of Ruskin, believing, and abetted in the belief by the unusual names he gave to his books, that his writings were beyond them. The large direct quotation from, and careful limning of the man now going on, will remove this impression and let a flood of beauty and light into lives whose curtains have been pulled down against them.

The more one studies the Puritanic integrity of the man in its association with his heart of love and his eye of devotion to the beautiful, the more, without very clear lines of connection, there come into the mind thoughts of Tolstoi, Walt Whitman and Carlyle--the latter certainly for no kindred sweetness, but rather for his love of the real, his hatred of cant; Tolstoi probably because of literalness; Whitman because of naturalness, and because of a simplicity common to them all. But while Carlyle worshiped the true no less than our genial critic, he rasped and upbraided a degenerate world for its shortcomings, while Ruskin soothed and persuaded it back to perfection. As the dreaded master, then, we shall always consult the great Scotch cynic in our libraries, but as the delightful and sympathetic companion we ensconce Ruskin in our sitting-room, or bury him for ready use under our pillows.

EXPANSION IN INDUSTRIAL ORGANIZATION.

The Farmers' Improvement Society, the child of the love, genius and energy of Mr. R. L Smith, of Texas, has riveted the attention of Bishop Grant and Booker T Washington, a sufficient guarantee of its solid basis and promising future

Bishop Grant delivered the principal address at the last annual Convention in Columbus, Texas, and was given wide press attention for his expressions in favor of higher and more skillful industrialism and larger land ownership as the means of solving race conflicts in this country. Mr. Washington, while unavoidably absent, sent a ringing letter approving the purpose and plan of the society. Later he invited Mr. Smith to accompany him in his recent trip to New England and share the platform with him, which Mr Smith did to the delight and information of large audiences

As was inevitable to a Farmers' Improvement movement, a school adapted especially to the needs of farmers' sons having little money but willing muscle, will soon be called into being; and we predict for it a great patronage and wide celebrity

The one marked feature in the whole movement is the implicit confidence and willing *carte blanche* accorded to Mr. Smith by the farmers led by him. The very thing in which it is claimed the race is most lacking is here most shown––confidence in a black man. May it not be after all, that the Negro only gives confidence when he feels it is safe ?

DR. BROUGHTON ON THE NEGRO.

Dr. L. G. Broughton, of Atlanta, Ga., who so nobly rebuked lynching and lynchers after the Newnan horror has been conducting revivals in New York with great success. Occupying Dr. Dixon's pulpit in Hanson Place church some time ago he gave utterance to some sentiments that deserve attention. Here is the report of it:

> "The subject of his evening sermon was Christian Citizenship. In the course of his sermon he declared that the ignorant voter in the South must be eliminated as a political factor before the race problem can be settled. His right to vote must be taken away and not restored untill he is educationally and morally qualified to exercise the elective franchise. He further asserted that most of the Negro voters of Georgia were wholly without a political conscience; that their votes were sold to the highest bidder without hesitation. Matters in this respect, he said, would be no better until the Negro could be brought to understand the true value of citizenship."

Had he left out the word "Negro," he would have stated a fuller truth, for it is well known that the political conscience that can bribe, stuff ballot-boxes, shoot and intimidate, to say nothing of fraudulently construed and constructed constitutions is no great thing. Education does not make men good Change of heart is the thing to come before we shall cease seeing educated cheaters Political conscience, indeed ! Which is worse, the poor man who sees all his political advantage in what is given for his vote, or the rich aristocrat who is to hold the office, get the emoluments, farm out the contracts and mulct taxable values. One gets fifty cents on the spot, the other scoops a million under a blind and in a ring.

CONGRESSMAN DOLLIVER AT INDEPENDENCE HALL.

In a speech of rare eloquence and power delivered in Independence Hall December 14th, 1899, the anniversary of Washington's death, Congressman Dolliver presented a view of the part that self-interest played among the motives leading to the American Revolution not very conducive to patriotic exultation, though lamentably true to the frailties of poor human nature even in its best moods He said the first half of the Declaration had its origin in the effort of John Hancock, one of its signers, to escape paying the duty on a shipment of goods he had made. Suit was brought against him; and his lawyer, John Adams, set up the plea that Mr. Hancock had not voted for the tax nor authorized any one to make such a law for him.

About the same time the ministers of Virginia, whose salaries were payable in tobacco by the colony, brought suit to recover a balance due them, as they alleged, by the subsequent rise in the price of tobacco. The colony passed a law refusing to pay and the King vetoed it. Patrick Henry, the colony's lawyer, advanced the claim that the English King had no right to veto a law of the colony of Virginia. "And this," said Mr. Dolliver, "is the second half of the Declaration."

That our whole fabric of government rests upon an original matter of individual gain is not pleasant doctrine and will not receive ready assent. We might console ourselves with the thought that though such was the origin of the memorable contention, it was but an incident and the occasion for the proclamation of eternal and outraged principles of liberty and justice; but Mr. Dolliver seems to have anticipated this unction even, for he said :

> "I have never been able to make out exactly what our ancestors were complaining about. They were suffering no grievances that were fatally injurious. And whatever their grievances, they were already redressed long before the revolution was well under way."

This way of putting the Revolution cannot be dismissed with a pooh ! for aside from the high standing and ability of the speaker to give weight to the words, we have the subsequent spectacle of the nation casting reflections upon its sincerity by holding millions in galling bondage while proclaiming that all men are created free and equal; by refusing suffrage to those same millions while saying that all just government derives its power from the consent of the governed; and by closing thousands of industrial, commercial and civil opportunities against one-tenth of the nation. The variance of theory and practice—the matter of living up to our sublime declarations—that is the whole American problem to-day; it is the problem of the world. Or to put it in the beautiful phrase of Congressman Dolliver :

> "There is only one real question of politics in this world, and that the question of equal chances for men and women to win in the race of life. Questions of war and peace and philanthropy and education and diplomacy become significant only as they are bound up together with the rights and welfare of the scattered millions of this world. Toward the consummation of popular freedom through the weary centuries, human society is uniformly tending."

A LAW-BREAKING LAW-MAKER.

The United States Senate, the source of all national law for us, witnesses the humiliating spectacle of one of its members, a maker of laws supposed to be for the public good and for the promotion of justice, boasting with brutal barefacedness of having stuffed ballot-boxes, framed fraudulent constitutions and shot and murdered defenceless men for no other purpose than because they were black and wanted to exercise the rights given them by the very body which he disgraces by his membership.

Said a gentleman in our presence, on reading the account "What a terrible thought that this man can openly confess to murder before the assembled Senate, absolutely without fear that any one will have courage to move his expulsion or that he will be tried for murder !"

The iniquities heaped upon the most patriotic and industrious citizens of the South are of such long standing that the nation has become callous to their enormity and really fellowship the perpetrators as gentlemen, statesmen and Christians.

—

There are numerous Congressmen in the South, of whom 35 are chosen by suppressing, to a greater or lesser degree, the Negro vote. Here is an illustration of what is now and what would be if the reduction in Southern representation should be made according to constitutional provision made to suit the very situation now obtaining.

Louisiana has 6 Congressmen; 3 for her colored citizens and 3 for the white. She would lose 3 by reduction.

Mississippi has 7 Congressmen, 4 for her colored citizens and 3 for the white She would lose 4 by reduction

South Carolina has 7 Congressmen; 4 for her colored citizens, 3 for the white She would lose 4 by reduction.

Here would be a loss of 11 Congressmen in these three states alone, if the reduction were made. One thing or the other must come—either the Negro must be allowed to vote and the South save its Congressmen, or he must be eliminated and not counted in the apportionment. This will come, not perhaps for abstract moral reasons, for the conscience of the North is too seared to be prompted by any reason so unselfish; but because it puts the North at a disadvantage to have it otherwise.

There are thousands of honest and right-minded Southern men belonging to the aristocracy of justice and fair play who are ready to stand for the right when the case is made up and submitted. The North simply because it is the North, is no more apt to favor right than any other section. We are not to look for solution to sections, but to sentiment and the hearts of men. And altruistic movings will operate, nay, are operating, in the hearts of Southern men as quietly as among others by the revulsion that the abuses and crimes of the lower elements are generating in thoughtful patriotic minds.

—

When all the smooth tricks and outrages on human life, liberty and rights are being planned and put into operation by lawyers, judges, and office-holders, all of whom are well educated in books, it is the sheerest nonsense and insult to schoolboy intelligence to put up an educational qualification as the be-all of good citizenship.

If there were no murderers, ballot-box stuffers, fraudulent constitution makers, and bull-dozers who could read, we might be gulled into believing that reading makes a bad man good; but seeing what we see, who shall blame us for sneering as we sneer?

THE CRIME QUESTION.

What shall be done to reduce crime? Many of these crimes so brutal, while at first shocking to us all, are rapidly losing the horror they once inspired, and we are becoming so familiar with demoniacal outrages of all kinds that they excite no more than a passing remark at the breakfast table

There is danger ahead. What is the cure?

The measures proposed from time to time will not, because they do not reach the primal cause. The great heart of the American people is wrong—wrong towards God and man : that is it

Some of the suggested remedies would prove palliative, of course, just as ice will reduce the temperature of a fevered man; but we are to witness an atavism of crime in this country, till men recognize the real cause and heroically repress it.

The reason why men run to the few leading crimes that blot our dockets is to be found in the historic attitude of society towards those crimes: they are theft, carnality, murder. How long will thoughtful men be slow to think? How long will it take to drill into the mind of an observant people the sequence, inexorable, of cause and effect?

Why do men steal? Because the recognized tenet of society is that a man's first duty is to acquire wealth, as rapidly, as largely as possible. The universal American coat of arms is a dollar-mark rampant upon a field argent And in this the bank president the railroad king, the corporation manager find their warrant to defraud and wreck great concerns and starve trusting dependents knowing that he who comes out of the ruins rich, has indicated his acumen. established his pre-eminence. and finds an open door to' respectability." Is it a wonder that the clerk, the cashier, the messenger. the porter, all seek to emulate the great man? And after them, why should not the contractor, the politician. the laborer, the loafer put foot upon the ladder by which the prince of gigantic thefts has risen to importance and position? Nor does a truckling euphemism that calls the humble delinquent a *thief* and the proud one a *defaulter* add to the honesty of our moral attitude. Does any man pretend that perfect honesty and integrity, except of a conventional and concerted sort, rule in business transactions?

Is it strange that under the ethics (?) exhibited in public life, the little villain substitutes cunning for the magnate's "operation," and that the poor devil by the wayside applies physical force where Napoleons of Finance make whole nations stand and deliver under the compulsion of legal form?

The commercial and national ethics of the world, judging by almost universal practice, teaches stealing, and adopts the Spartan plan of fixing blame upon awkwardness or failure; hence we have equally chicken thief and financier.

In internal affairs we reap political victories by murder, chicanery, bribery, vote stealing, and forgery; in economic policy, we fence for advantage, not only to profit by the misfortune of others, but also to bring it about that we may "coin blood into drachmas;" in international relations, greed, deception seizure of territory, and decimation of protesting nations, mark our 'policy" Then what can we expect but individual conformity to such uncontested principles for general action. By what strange and unnatural process do we expect to make good men out of evil communities, honest officials out of robber corporations, conscientious law-givers out of blood stained partisans, and chaste lives out of wine-soaked and bare-bosomed society? Cease to expect it. The world is reaping what it has so long been sowing.

VACANT LOT CULTIVATION.

When in 1894 Mayor Pingree first evolved out of his ingenuity the letting of the vacant lots of Detroit, Michigan, to the poor for the cultivation of potatoes and truck, the novelty of this method of charity attracted a great deal of attention. Little has been said latterly, yet the movement has spread to many parts of the United States and the success of the measure is so great that those in charge are enthusiastic.

Philadelphia is one of the cities that have adopted the plan with the best results. Mr. Powell the superintendent of the society having the vacant lot cultivation in charge, is highly encouraged Starting three years ago, the society gave land to 249 families to cultivate gardens, in tracts of from one-fourth acre to a maximum of one acre. These families produced last year $15,000 worth of truck. The land is plowed, harrowed and fertilized by the society, seeds are furnished, and all the applicant for a garden has to furnish are the tools These 249 families, many of whom were mendicants, consumers and drags upon the community, have now become producers and self sustaining. They have regained the self-respect that the doling system of charity does so much to take from a man; men who were common drunkards and petty thieves have become sober and honest heads of families It has been observed that when families have succeeded in raising and marketing a garden, they become seized with the desire to buy a small tract outside of the city and become independent of the society —home-owners. Thus, only 88 per cent. of the 249 families mentioned were the same as those helped the year before; the other 12 per cent. had become self supporting and had gone for themselves, their places being filled by new families. Only about 20 of the 249 were colored families, though absolutely no discrimination is made. A man is not asked about his past, he is only held responsible from the date of application But on one point the society is strict—it emphasizes to each person allotted land that if he fails to cultivate it properly and sedulously, he will forfeit it. In such a case there is always a new applicant waiting to take it

These gardeners are not compelled to work on any particular day or at any given hour; but they may so adjust their time that they can do any other job that they find working the garden in the early morning, or at evening. or at odd times. This is a very wise arrangement.

The advantages of this charity method are many Besides the instilling of self-respect, making consumers producers and creating a desire to become independent home-owners, it is the most economical way of administering help to the poor. The rule for ordinary alms-giving is that only a little over half of the money coming into the charitable societies reaches the poor, the rest going for office rent. clerk hire, administration and inspection; thus, of every $1000 given, nearly $500 goes to the item of expense, the poor getting the remainder. It is estimated that New York last year raised $25,000,000 for the poor, being $8 a head or $40 a family for the whole population of 3,000 000 people. But supposing that only one-fourth of these received help, we have $160 given for every poor family in the city, yet only about $10,000,000 of this whole $25,000,000 reaches those it was intended for, the rest being the expense in reaching them. The experience of the vacant lot plan is that each dollar given increases from four to seven times. That is, the $25,000,000 put into vacant lot cultivation would have produced a return of $100,000,000 at least, or four times the original. For instance, it cost last year in Philadelphia $2,000 to fit out the 249 families for gardening They raised $15,000 worth of truck, over *seven* times the amount given them.

The land is loaned by the city or private owners without charge. Many of the workers are boys from twelve to fourteen years of age.

Certainly, with these facts before us, it is the duty of the benevolent to aid these societies wherever they are operating; yes, we ought to take a hand in planting them where they are not, for there is no help like that which places a man in circumstances to help himself.

Woman as a Factor in Construction.

Who can measure the modifying power of woman and of society, her kingdom! How often have the Stellas, the Beatrices, the Mary's in Heaven moved to noble literary creation the Coleridges, the Dantes, and the Burnses of earth!

Defects as Factors in Construction.

Every product of genius is shaped by our limitations as well as by our powers. Milton had his blindness; Samuel Johnson. his gluttony; Cromwell, his wart; Byron his deformity; Cowper, his insanity; Bethooven, his deafness; and Poe, his drunkenness; and some quality in the works of each is added by these defects.

Literary Activity of American writers.

Some idea of the literary activity of American writers may be gained from the figures recently published showing the new books or new editions issued in 1899. There were 4 749 new books and 572 new editions of old books, making a total of 5,321 as against 4,886 in 1898 Works of fiction led with 932 volumes followed by 489 law, 448 juvenile, 429 on education and language, 420 on theology and religion, 346 on history and miscellany, 343 on poetry, and smaller numbers on biography, history, art, travel, mathematics, philosophy, humor, sports and science.

Over 400,000 copies of "David Harum" were sold in one year, while 300,000 of "Richard Carvel" sold in seven months.

Magazines and Reviews.

Never admit defeat or poverty, though you seem to be down, and have not a cent. Stoutly assert your divine right to be a man, to hold your head up and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt that you have any. Hold firmly the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your own self-confidence

There never was a time before, when persistent, original force was so much in demand as now. The namby pamby, nerveless man has little to show in the hustling, bustling world of to-day In the twentieth century a man must either push or be pushed.

Every one admires the man who can assert his rights, and has the power to demand and take them if denied him No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way It is the positive man. the man with original energy and push that forges to the front—Editorial in March *Success.*

The third "Cromwell,' by Theodore Roosevelt, in the March *Scribner's* deals with the second Civil War and the death of the King. The chief battle described is Preston. and the most dramatic event is the death of the King. Governor Roosevelt makes an interesting comparison between the conditions prevailing and at the end of the English Civil War and at the end of our own Civil War when even the Republican party was divided. The author also points out how the religious element entered into everything done by Cromwell, "mixing curiously with his hard common sense and practical appreciation of worldly benefits " The illustrations are on an elaborate scale, and represent some of the very best work of English and of American artists. We give an extract below:

CROMWELL WAS NEVER A HYPOCRITE.

The religious element entered into everything Cromwell did, mixing curiously with his hard commonsense and practical appreciation of worldly benefits. It appears in all his letters and speeches. Such letter as he wrote to the Speaker of the House after the storming of Bristol is in thought and manner more akin to the writings of some old Hebrew prophet than to those of any conqueror before or after Cromwell's time It is saturated, not merely with biblical phraseology, but with biblical feeling all the glory being ascribed to God, and the army claiming as their sole honor that God had vouchsafed to use them in His service, and that by faith and prayer they had obtained the favor of the Most High. It is impossible for a fair-minded and earnest man to read Cromwell's letters and reports after action, and the prayers he made and the psalms he chose to read and to give out before action and to doubt the intensity of the man's religious fervor In our day such utterances would be hypocritical Almost the only modern generals, in whom they would have been the sincere expression of inward belief were Stonewall Jackson and Gordon; and the times had changed so utterly that even they could not possibly give utterance to them as Cromwell did. But, in Cromwell's time, the most earnest Puritans thought as he did, and expressed their thoughts as he did. That such expression should lend itself very readily to hypocrisy was inevitable; indeed, it was perhaps inevitable that the habitual use of such expression should breed somewhat of hypocrisy in almost any user. The incessant employment by Cromwell and his comrades of the word "saints" to distinguish themselves and those who thought like them, is particularly objectionable in its offensive self-consciousness —From ' Oliver Cromwell,'' by Theodore Roosevelt, in the March *Scribner's*

—

Unpublished anecdotes of Henry Ward Beecher are rare, and the two pages of the March *Ladies' Home Journal* devoted to them are worthily filled. ' College Girls' Larks and Pranks,'' too, are sparkling with fun, revealing the American girl's love of a practical joke. Edward Bok's editorial will command widespread attention. It shows by actual statistics that women have been tried and found wanting in business, and are fast being barred from competing with men in commercial pursuits. Molly Donahue is presented by the author of ' Mr Dooley'' as a literary light, and ' The Autobiography of a Girl'' aud "The Theatre and its People'' are continued: "Her Boston Experiences'' and "Edith and I in Paris,'' are concluded. Easter is anticipated by a solo and an anthem. The latest styles are shown in hats, gowns and women's attire generally. Howard Chandler Christy's drawing, "The American Girl at Church '' and A. B. Frost's picture, "The Country Store as a Social Centre '' are notable art features. Scarcely less interesting are the pictures of ' In California Gardens,'' admirably reproduced. The practical, helpful features of the March Journal are numerous and possessed of exceptional interest—every one of its forty-eight pages offering something worth while. By the Curtis Publishing Company, Philadelphia. One dollar a year, ten cents a copy.

The English translation of Harnack's "History of Dogma" has been completed by the appearance of Volume VII., which deals mainly with the Decrees of Trent, the Vatican Decrees, and the elements of Dogma retained by the Reformation. The exposition of the life of Augustine, given in a previous volume, is here followed by a similar treatment of the Life and Christianity of Luther.

The following are some of Dr. Harnack's passages regarding Luther:

"He was only in *one* thing great and powerful, captivating and irresistible, the master of his age, marching victoriously ahead of the history of a thousand years, with the view of inducing his generation to relinquish the paths that were being followed, and to choose paths that were new—*he was only great in the discovered knowledge of God which he derived from the gospel, i. e , from Christ* * * * There was entirely wanting to him the irrepressible impulse of the thinker that urges him to secure theoretic clearness; nay, he had an instinctive dislike for, and an inborn mistrust of every spirit who, guided simply by knowledge, boldly corrected errors. Any one who thinks that here again he can at the present day be a defender of the 'entire Luther,' either does not know the man, or throws himself open to the suspicion that for him the *truth* of knowledge is a matter of small importance That was the most palpable limitation in the spiritual nature of the reformer,—that he neither fully made his own the elements of culture which his age offered, nor perceived the lawfulness and obligation of free investigation, nor knew how to measure the force of the critical objections against the 'doctrine' that were then already asserting themselves There may seem to be something paltry, or even presumptuous in this remark; for Luther has indemnified us for this defect, not only by being a reformer, but by the inexhaustible richness of his personality. What a wealth this personality included! How it possessed, too, in *heroic shape*, all we have just found wanting at the time—a richness of original intuition which outweighed all the 'elements of culture' in which it lacked, a certainty and boldness of vision which was more than 'free investigation,' a power to lay hold upon the untrue, to conserve what could stand the test, as compared with which all 'critical objections' appear pointless and feeble; above all, a wonderful faculty for giving expression to strong feeling and true thought, for being really a *speaker*, and for persuading by means of the word as no prophet had done before!"

Book Notices.

Calendar for 1900. By the Sunday School Union of the A. M. E. Church. Dr. C. S. Smith, Secretary.

Proceedings Colored Teachers' State Association and Principal's Division. Houston, Texas, June, 1899.

The Eternal Building, or the Making of Manhood. By George T. Lemmon. New York: Eaton & Main, pp. 380. Full of meat. It has helped us.

Ulric the Jarl: A story of the Penitent Thief. By William O. Stoddard. New York: Eaton & Mains. $1.50. A religious novel of superior merit

The Great Sinners of the Bible. By Louis Albert Banks, D.D. New York: Eaton & Mains. pp. 329 $1.50 Learn from this book how to hold and interest Sunday night congregations.

Supplementary History of American Methodism. A continuation of the author's Abridged History of American Methodism. By Abel Stevens, D D, New York: Eaton & Mains. pp. 259. $1.50.

Minutes of the 32nd Session of the Kentucky Annual Conference of the African Methodist Episcopal Church, Held in St. Paul A. M. E. Church, Lexington, Ky, Sept. 20-25, 1899. Bishop M. B. Salter, D.D.

Proceedings of the Second Connectional Convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church Held in Bethel Church, Phila., Pa. Mrs. Ida M. Yeocum, compiler. 10 cents.

Proceedings of the Twenty-first Session of the Northeast Texas Annual Conference of the African Methodist Episcopal Church. Held in Allen A. M. E Church Ft. Worth, Texas, Nov. 15, 1899. Bishop M. B. Salter, D.D.

Minutes of the 32nd Session of the Alabama Annual Conference of the African Methodist Episcopal Church. Held at St. John's

Church, Montgomery, Ala., Dec. 6–12, 1899. 10 cents. Bishop H. M. Turner, D.D., LL.D.

The Better Testament; or The Two Testaments Compared. Demonstrating the superiority of the Gospel over Moses' Law according to the Epistles of Paul, especially that addressed to the Hebrews. By Wm. G. Schell, Moundsville, W. Va.: Gospel Trumpet Publishing Company. Cloth, $1.00.

The brochure on our educational department sent out by Secretary John R. Hawkins is a strong presentation of the claims of that department upon the legislative attention of the General Conference. It shows plainly what weaknesses have crippled its workings in the past and makes numerous recommendations looking to universal effectiveness in the future. It is strongly written, well arranged and a courageous showing that, while inviting discussion, possibly much disagreement, will also lead to much good.

Is the White Man a Failure at Self-Government? We regret to have mislaid this pamphlet during the course of reading it It gave evidence from the very first page of being something out of the ordinary, on the plan of the "crushed worm turning at last;" for the writer, with considerble force, freshness and liberality of historical reference, attacks the class who continually question the ability of other races to rule as to their own success at governing in righteousness and justice, giving opportunity to humble poverty and safety to life among the weak. It is too true that the possession of the governing power has not proven the ability of any people to suppress injustice, murder and oppression. Good laws are not made, or, if made, are administered by bad and faithless men to the advancement of selfish ends the extortion of wealth from the producing classes, or to the indulgence of luxury and sinful pleasure under the wink, if not the ægis, of the law.

It is wholesome, therefore, to invite our pale brother, as this author does, to examine himself and then cast the first stone.

A Faithless Church. This is a compilaton of articles from different writers setting forth the objectionable entertainments. sensational programmes, advertisements and money-raising methods employed by the church to procure financial support. Coming just on the heels of a similar onslaught on colored churches by a secular paper in Camden, N. J., and which Dr. H. T. Johnson honored by a stinging rebuke, this little pamphlet before us is likely to get a careful reading from those who favor a pure church.

There is no doubt that many churches lay themselves open to criticism by too little regard for the sacred character of the institution, but we believe that since the attention of the spiritually-minded has been called to the tendency to cater to the worldly-minded, the correction will come Doubtless the methods of street evangelists, salvation armies and other people seeking to attract the attention of a non-church-going class, have had something to do with the growth of sensationalism in the regular church; but while this is an explanation, it is not an excuse.

Methods differ according to difference of purpose and the difference in the classes to be reached; there being a limit, however, beyond which no one can go in pursuance of Christian purpose without bringing discredit upon Him whom we serve and upon His visible body of followers upon earth.

From the Himalayas to the Equator. Bishop Foss. At this time of great famine in India, when thousands of men women and children are starving without exciting much of the world's attention, owing to wars in the distant East, one takes up Bishop Foss's "From the Himalayas to the Equator" with a feeling of deeper interest than he would under happier circumstances. While written in the earnestness of high Christian purpose, it is not devoid of the airy graces of the lighter vein. Bishop Foss went out according to that provision of the law of his church requiring one of the general superintendents to visit annually the fields of the missionary bishops, Bishop Thoburn, in this case.

What a wonderful story it is of the transforming power of the gospel and what a wonderful work Methodism is doing there! At Madras, the Methodist Episcopal Church has a publishing house about as complete as one can find in most cities of America They print in five languages, have a bindery with eight machines, electrotyping and photo-engraving departments, and machinery for cutting, folding and gumming envelopes. They work one hundred hands and the whole is run and lighted by electricity—this in India!

The picture the Bishop draws of poverty, suffering and disease is heart-rending. This was in 1897. The situation is much worse now.

There is one statement with which we so heartily agree that we give it in Bishop Foss's own words, for no paraphrase can strengthen his statement of it: "God's message to races, nations, and communities, as well as to individuals, is, 'Work out your own salvation.' America can never save India; England can never save India; if India is ever saved it must under God be saved by India. Japan must be saved by Japan; the Negro race by the Negro race The most that can ever be done from the outside is to lend a hand to help until the saving work has fairly begun."

In these sentences he has stated in theory what for over one hundred years the A M. E Church has been putting in practice.

This excellent book can be purchased of Eaton & Mains, New York.

"*The Philadelphia Negro,*" by Dr. W. E. B. DuBois, is the most valuable social study of the race we have seen. It is so partly because it is the work of a trained observer and statistician; but this alone would not be sufficient to give it merit superior to Mr. Hoffman's work or that of other trained workers. The chief value beyond that of these other men lies in the instinct (we call it that for want of a better word) which Dr DuBois possesses as a Negro himself for ferreting out facts and realizing when he has found a true fact. His experience as a part of what he investigates and his inner association and fellowship with much of what he relates enable him to detect truth almost as an intuition and reject false statements as well. He has succeeded admirably in telling all the bad things of a people with whom he is classed and whose standing in the public eye in some measure fixes the general opinion of his own. We cannot do more than make mention of a few of the many interesting points he brings out.

His investigations show that in 1896 there were 107,000 Negroes in the State of Pennsylvania, of whom 39,000 were in the City of Philadelphia, and half of these latter in the famous 7th Ward, bounded by Seventh street to the Schuylkill river, east and west, and by Spruce street to South, north and South. The criminal centre is between Seventh and Eighth and South and Pine Streets.

The female population is in excess of the male—always a bad thing. The illiteracy of the colored population is low, being only about 12 per cent., less than the average illiteracy of the city as a whole.

The crying question is how to secure opportunity to earn a living, as most of the employments are closed against colored people. Restriction in selection of residential quarters is largely responsible for such a great vicious element

Seventy-five per cent. of male Negroes from ten years upwards are laborers and servants

Where the poorly housed and vicious classes live the death rate is very much larger than that of the whites; in the better and healthier places and wards, the rates of the two classes are nearly equal.

Eight per cent. of the Negroes of the ward own property, whose value is 4½ per cent. of the whole values

It would be profitable if we could continue these showings, deducing therefrom, in connection, valuable conclusions on the progress, failings, and prospects of the Negro, but we cannot. Not the least interesting part of this study is the chapter discussing the church as a social center. So full of interest, indeed, do we believe it to be to our readers that we shall make it the subject of an article in some early number of this magazine.

Contents of Whole Number.

CONTENTS, JULY, 1899.

I. SCIENCE CONFIRMING THE SCRIPTURES. By Albert B. Cooper 101

II. AN APPEAL TO THE DAILY PRESS. By Judson Whitlocke Lyons 107

III. FRENCH LITERATURE IN THE SIXTEENTH CENTURY. By Josephine Silone Yates 113

IV. THE IDEAL IN THE PHYSICAL AND MORAL WORLDS. By J. E. Edwards 123

V. MUSIC—ITS ORIGIN AND DEVELOPMENT. By John C. Brock 128

VI. MOB LAW—IS IT EVER JUSTIFIABLE? By J. A. Jones 135

VII. MISCELLANEOUS.—The Vision of the Czar of Russia—Words from a Wanderer—How I Became a Reporter—Clancy Street—Jim Crow Movements, North and South—Sunshine for the Vest Pocket—The Colored Race in America—Dates of the New Testament Writings—The Jews of the Present Day—The English Alphabet—The Humble Origin of Some Great Men—Not to the Strong—Thirty Reasons Why a Christian Should Not Dance—Defence of the Negro at the South—Knowing Your Bible—The Boys of Sixty-one and the Boys of Ninety-eight 140

VIII. EDITORIALS—The Kaffir College—Shall We Have Universal Peace—Paul Laurence Dunbar 193

CONTENTS, OCTOBER, 1899.

I. ONE OF LIFE'S MYSTERIES. By D. W. Boatner, ... 197

II. THE DEMANDS OF THE TIMES AS TO NEGRO EDUCATION. By R. R. Wright, ... 200

III. WHAT CAN BE DONE WITH FOUR-AND-A-HALF BALES OF COTTON. By Isabel Smith 207

IV. IS CHRISTIAN SCIENCE A MISNOMER? By William H. Thomas, Jr. 211

V. IN MEMORIAM OF REV. JOSEPH STILL THOMPSON, D.D. By William H. Thomas 218

VI. CHRISTMAS EVE. (From the German of Tieck.) By Gertrude A. Mahorney. 226

VII. MISCELLANEOUS—Clancy Street—Robert G. Ingersoll—Colored American Soldiers 241

VIII. EDITORIALS—An Explanation—A Change—Connectional Incorporation for the A. M. E. Church—Robert Ingersoll's Influence—Bishop Newman—The Place of the Individual in Fixing Racial Content—The Afro-American Council—The Greatness of the Minister's Calling—Atkinson, McKinley, Expansion and the Negro—Loose Orthoepical Screws—Novel Reading 268

IX. BOOKS AND MAGAZINES 282

CONTENTS, JANUARY, 1900.

I. THE HOLY COMMUNION, ITS PROPER PLACE IN OUR WORSHIP. By Frank P. Parkin,. . . . 293

II. THE NEGRO IN THE UNITED STATES. By Edward W. Blyden, ... 308

III. SPREAD-EAGLEISM. By James Theodore Holly 332

IV. THE DUTY OF THE NATIONAL ASSOCIATION OF COLORED WOMEN TO THE RACE. By Mary Church Terrell. 340

V. REMINISCENCES OF FREDERICK DOUGLASS. By Solomon Porter Hood 355

VI. DISPENSATIONS IN THE HISTORY OF THE CHURCH, BY BISHOP BENJAMIN TUCKER TANNER. By W. S. Scarborough, ... 360

VII. MISCELLANEOUS—Poem—The World was Never Nearer Right; Shakespeare's Theology 367

VIII. EDITORIALS—Frontispiece—Belated Greetings; Looking Forward; Editorial Digest; A Negro Exhibit at Paris; The South African Secession;Georgia Takes the Center of the Stage; Negro Taxes for Negro Schools; "Spheres of Influence" in Missionary Fields; The Growth of an Idea; Revival of Moral Drama; The Case of Professor Herron; Dwight L. Moody, the Layman: His Life and Its Lessons; Posthumous Pen Portraits by Mark Twain. . . . 375

IX. BOOK NOTICES 392

CONTENTS, APRIL, 1900

I. SOME THOUGHTS ON MAN'S PERSONALITY. By P. W. Walls 397

II. THE FUNCTION OF LANGUAGE IN THE SECONDARY AND THE HIGHER EDUCATION. By Geo. M. Lightfoot 404

III. AN INSIDE VIEW OF THE PUBLIC SCHOOLS OF BROOKLYN. By S. R. Scottron. 418

IV. A PROGRAMME FOR THE NEGRO. By Reverdy C. Ransom 423

V. SOCIAL ECONOMY. By H. C. C. Astwood. 431

VI. THE WHITE MAN'S PROBLEM. By E. A. Johnson. . . 442

VII. THE PLAN OF SALVATION IN THE LIGHT OF CONSTRUCTIVE CHRISTIAN SCHOLARSHIP. By M. M. Ponton 451

VIII. MAN'S MORAL DEVIATION AND GOD'S REMEDIAL AGENCIES. By Rev. J. W. Rankin 463

IX. MISCELLANEOUS.—Behold the Lilies (Poem); The Mule: a Study; New England and Boer Civilization; Musical Taste in Animals; The Death of Adam; Study of Evangeline; "If I Only Had Time"; Our Early Women Writers; Easter Sentiments (By Bishops of the A. M. E. Church) 468

X. EDITORIALS.—Frontispiece; The XVI. Volume; Editorial Digest; Easter Sentiments; The Resurrection; The General Conference; The Ecumenical Conference on Missions; Ruskin; Expansion in Industrial Organization; Dr. Broughton on the Negro; Congressman Dolliver at Independence Hall; A Law-breaking Law-maker; The Crime Question; Vacant Lot Cultivation; Woman as a Factor in Construction; Defects as a Factor in Construction; Literary Activity of American Writers 483

XI. MAGAZINES AND REVIEWS 496

XII. BOOK NOTICES 499

COURSE : OF : STUDY

For Admission on Trial.

A. M. E. Discipline	40
Catechism [Turner]	05
Digest of Theology [Embry]	1 00
Preacher [Johnson] revised	25
Life of Allen	40
	$2 10

First Year.

Smaller Scripture History [Smith]	60
Outlines of A. M. E. Church History [Tanner]	1 00
Methodist Polity [Turner]	1 00
Plain Account of Christian Perfection [Wesley]	25
Digest of Theology [Embry]	1 00
The Modern Sunday School [Vincent]	90
Baptised Children [Coppin]	60
	$5 35

Second Year.

History of the A. M. E. Church [Payne]	2 00
Jevon's Logic	50
Warren's Astronomy	1 50
Outlines of History [Fisher]	2 75
Systematic Theology [Miley]	3 00
Introduction to the Study of the Scriptures [Nichols]	1 00
Zoology [Packards]	1 25
	$12 00

Third Year.

Systematic Theology [Miley]	3 00
Botany "From Seed to Leaf" [Newall]	60
Mental Philosophy [Haven]	1 60
Genesis Re-read [Steward]	75
Compendium of Methodist History	2 50
Principles of Rhetoric [Hill]	1 15
Geology [Shaler]	1 25
History of Christian Church [Hurst]	3 00
Theological Lectures [Tanner]	75
	$14 60

Fourth Year.

Systematic Theology [Miley]	3 00
Moral Science [Wayland]	1 55
The Supernatural Book [Foster]	3 00
Biblical Hermeneutics [Terry]	3 00
Chemistry [Rensew]	1 20
	$11 75

READINGS.

Reading before applying for Admission.

Glimpses of Africa [Smith]	1 25
Story of the Bible [Foster]	1 00
Biblical Reason Why [Dick & [Fitzgerald]	1 50
Key to the Study of the Scripture [Coppin]	1 00
	$4 75

First Year.

The Divine Logos [Johnson]	60
The Color of Solomon [Tanner].	60
	$1 20

Second Year.

Wesley's Sermon. Two Volumes.	3 00
	$3 00

Third Year.

History of Preaching (Broadus)	1 75
Amanda Smith's Own Story (Smith)	1 50
	$3 25

Fourth Year.

The Land of Promise (Seton)	2 50
The Races of Men (Peschell)	2 25
Analogy of the Christian Religion (Butler)	75
Dictionary of the Bible (Smith)	1 50
Concordance (Crudens)	1 50
	$8 50

Send all orders to the A. M. E. Publishing House, 631 Pine Street, Philadelphia, Pa. Send Post Office Money Order or Registered Letter. Don't send Silver Money. If the order is less than One Dollar, send Postage Stamps.

T. W. HENDERSON, Business Manager.

DREER'S

714 CHESTNUT ST.,

PHILADELPHIA.

SEEDS,
PLANTS
AND BULBS

Are the best procurable

The American Engraving & Designing Co.

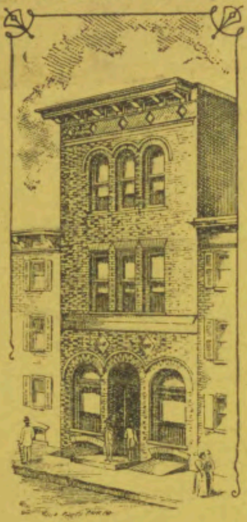
PHOTO-ENGRAVERS

Portraits, Building, Landscapes.
Best Process. Low Prices. Artistic Finish.
Better and Cheaper than Photographs.
Try our Portraited Visiting Cards.

No. 917 Arch St.,

Phila., Pa

A. M. E. PUBLISHING HOUSE,



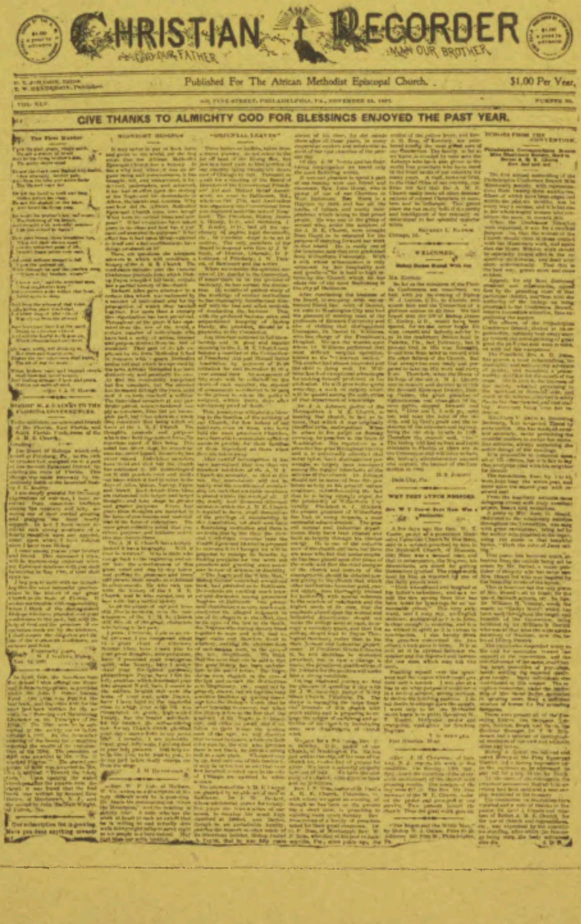
REV. T. W. HENDERSON, D.D.,
Business Manager.

To Repair
Broken Articles use

Major's Cement

Remember
MAJOR'S
RUBBER
CEMENT,
MAJOR'S
LEATHER
CEMENT.

PUBLISHED WEEKLY,



THE CHRISTIAN RECORDER

GOD OUR FATHER MAN OUR BROTHER

Published For The African Methodist Episcopal Church. $1.00 Per Year.

GIVE THANKS TO ALMIGHTY GOD FOR BLESSINGS ENJOYED THE PAST YEAR.

ONE DOLLAR PER YEAR.

LRBJe'16